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Dec

Scott to step down as Anglican Primate

elected president of CCC

Marian Van Til

TORONTO, Ont. — Archbishop Edward Scott, 66, announced to the May meeting of the National Executive Council of the Anglican General Synod in Winnipeg that he will step down as head of the Anglican Church of Canada. Scott's resignation will be effective June, 1986.

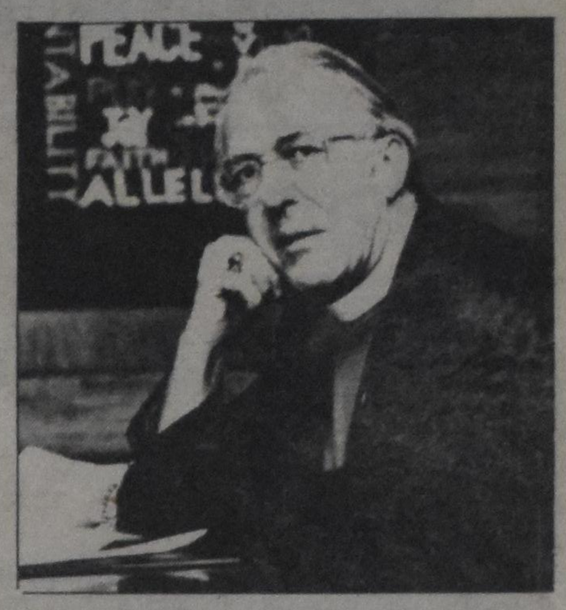
"The privilege of being primate has been an incredible one for me," said Scott. The synods and other meetings he has attended for 14 years as leader of Canadian Anglicans have offered "an opportunity to meet with persons, to listen and share with them," Scott added. "I have appreciated the support and privilege of holding this office."

That office, according to a priest serving in the Diocese of Niagara, is "mostly symbolic." The primate's office is a "visible sign and symbol of the unity of the Anglican Church. He represents and speaks for the Anglican Church of Canada but his position is not necessarily binding on all Anglicans." The primate is elected by the "Houses" of Bishops, Priests, and Laypeople, i.e., by all bishops, and equal clergy-lay representation from each of the 30 Canadian dioceses.

As Anglican Primate, Scott has been known for his outspoken views, especially in the area of social justice.

Not long after Archbishop Scott announced his resignation he was elected president of The Canadian Council of Churches (CCC) for a three-year term.

The CCC, organized in 1944, exists to "provide the churches with an agency for conference and consultation and for such common planning and common action as they desire to undertake," according to its *Communique*. It emphasizes "ecumenical understanding and action." Among the 13 denominations which are members are the Baptist Convention of Ontario and Quebec, Lutheran Church in America — Canada Section, Presbyterian Church in Canada, the Salvation Army, and the Reformed Church in America — Ontario Classis.



The most Reverend Edward Scott, Primate of the Anglican Church of Canada

Thinkbit

Does your faith move mountains or do mountains move your faith?

From: *Niagara Scene* **'83**

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and Lewiston, NY — see page 2

July 5, 1985
40th year of publication,
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Cosmos conference tackles age of earth

Phil de Haan

TORONTO, Ont. — In the 17th century very little interest was shown in determining the earth's age. A very rigid framework, one in which a global flood played a major role, determined how discussions of the earth's age were approached.

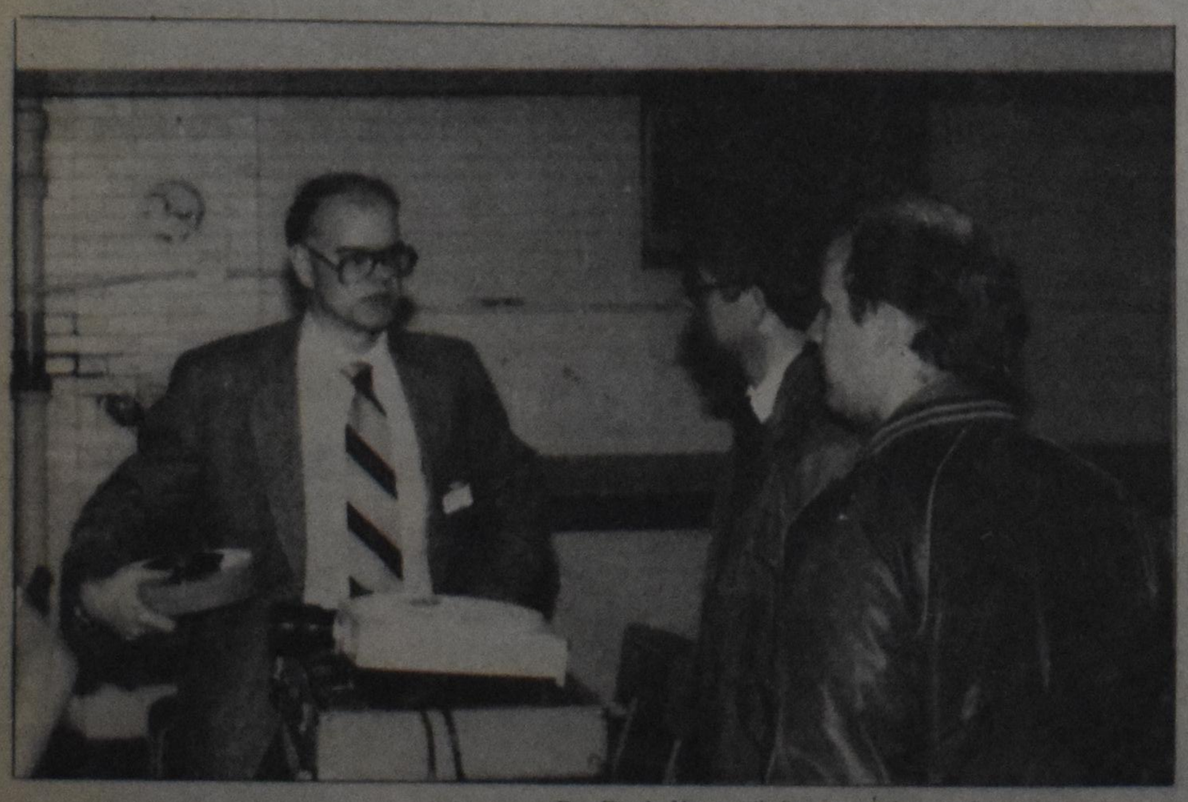
Today, geologists, using extensive research into rock strata and formations, backed by radioactive-decay dating methods, are convinced that the earth is billions of years old. And there appears to be no compelling evidence for a world-wide flood.

At a public presentation held recently at the Institute for Christian Studies, Dr. Davis Young, a professor of geology at Calvin College in Grand Rapids, illustrated some of the things which have led scientists to this new understanding of an old earth.

Bible and science

Young's slide show, spotlighting the breathtaking beauty of the Colorado plateau, was part of a two-day seminar called "The Creation as Cosmos." It featured the Fellows of the Calvin College Centre for Christian Scholarship.

Continued on page 4 ...



Dr. Davis Young (left) responds to informal questions

Khomeini has unwrapped Islam

TEHRAN, Iran (EP) — Christians in war-torn Iran have told "God's Smuggler" Brother Andrew that the Ayatollah Khomeini's reign of terror "has been a great blessing" to them.

"They are saying this because Khomeini's regime has shown Islam for what it really is," said Dutch-born Brother Andrew, founder of the Open Doors ministry. "Under the Shah, Islam was like a nicely-wrapped parcel to put on the mantelpiece ... and everybody thought how beautiful it was to look at. Then Khomeini, after his 1979 revolution, took the wrappings off and revealed the ugly character of this religion."

According to Open Doors News Service, Brother Andrew met with Christian leaders in Iran's capital, and said they were "right on top of the situation. In the last five years Christians in Tehran have sold five times more Bibles than during the last ten years of the Shah," he said.

Brother Andrew said believers in Iran are able to worship openly in their churches and homes. "There is a surprising amount of liberty there for Christians," he said.

Koran law permits Christianity to exist as a permitted faith. Jews are also permitted, as both groups are viewed as "people of the Book." The Bahai's are persecuted however, as they are considered a heretical Islamic sect.

Continued on page 4 ...

Catholics call for boycott of Dutch goods

CHICAGO, Ill. (EP) — Outraged by the treatment Pope John Paul II received during his recent trip to The Netherlands, Catholic groups are calling for a worldwide boycott of Dutch exported goods.

The Pope's visit was greeted by mobs of anti-Catholic demonstrators, criticism by liberal Catholics, and indifference by government officials. The sponsors of the boycott say they want to demonstrate that there is a price to be paid for "having earned the worldwide reputation of being one of the world's most violently bigoted and openly intolerant countries."

Goods to be boycotted include Dutch tulip bulbs, chocolate products, and Dutch beers, including the popular Heineken's. Catholic tourists are being urged to avoid visiting The Netherlands.

Sponsoring the boycott are the Catholic Action League, Catholic Lay Pastoral Council, International League of Catholic Laymen, Shield of Roses, Catholic Youth International, and the Catholic Sons of Thunder.

Divorce law change proposed

OTTAWA (MCC) — The main effect of a bill recently introduced by Justice Minister Crosbie is that couples who want to get a divorce on the ground of "marriage breakdown" will be able to get one after a one year separation rather than the current three year waiting requirement.

It will be possible to get a divorce even more quickly but to do that an applicant will have to go to court and prove "fault," like adultery or cruelty. The bill also provides for support payments, stating that they are to help the other spouse become economically self-sufficient, not provide an income for life. The government is trying to correct the current situation where an estimated 60 percent of the support orders are not being paid.

Roman Catholic leaders have expressed concern that in spite of the positive elements, the bill, if passed, will make divorce easier and more acceptable.

In this issue:

Roger Van Harn concludes "Covenantalize the world, evangelize the church" p.9
The necessary place of the mentally handicapped p.11
Special report on Presbyterian Assembly p.12

Calvinist Contact

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Editorial

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How much is a human being worth?

Guest editorial

W. Gunther Plaut

Some time ago it was reported from England that a family had been awarded about $10,000 in compensation for the accidental death of their son. In making the award, the judge said that the boy probably would have had a manual job when he grew up — unlike a boy from a rich family, who could expect to be educated and have a larger income — and that the relatively modest award was made because of modest expectations.

Judge Martin Tucker's judgment was, it must be admitted, based on a long-standing legal tradition. When a family loses a breadwinner, compensation is calculated by the earning capacity of the deceased, so that the death of a large industrialist would command a higher award than the death of an ordinary wage earner. If the compensation is to be calculated for a child, the question would arise whether or not the child, when grown up, would, in fact, have made a contribution to the household, and the award would be calculated accordingly. Judge Tucker's order was based on such judicial precedent. Of course, he worked on averages (as well as stereotypes, one might add), for he did not have any prophetic ability that might tell him whether the child would merely have followed in the family's economic patterns or would, perhaps, have broken out and become immensely wealthy.

All of which, of course, makes it clear that any attempt to equate a human life with money is impossible. People take out life insurance and choose an amount that they consider adequate at premiums they can afford. But nobody who has been bereft of a dear one is truly compensated when the insurance cheque arrives. Nothing can replace love and affection. Money will do many things, but its ability to dispense comfort is limited.

No class distinction in compensation

It appears to me that Judge Tucker's judgment must strike a disquieting chord in modern times, which have greater egalitarian aspirations than were customary in days when the common law was first developed. Parents no longer consider children as insurance policies for their old age, as perhaps once they did. Were they indeed only that, then the judge's order would at least have a framework (however outmoded and even repellent) in which to apply his reasoning. But we are long past that time and past that kind of society. Nowadays, all parents, from whatever class of life they come, have children because they want them (at least I will assume that for the sake of the argument), and because it is a natural and God-given impulse for human beings to perpetuate themselves by bringing a new generation into the world. Poor people's feelings are worth no less than those of rich ones, and, in that sense, there is no adequate sum that can be said to replace the worth of a human being. This is the problem Union Carbide will face in Bhopal, India, when insurance claims are being adjudged.

Insurance policies take an arbitrary number and apply it to the worth of anyone's hand, foot or arm. Judge Martin Tucker would have done better to have left his reasoning aside, taken any figure and let it go at that. Trying to justify his award by old-fashioned precedent is suggestive of Edwardian and Victorian times, and these methods can no longer fill our modern needs.

I am happy to say that in Ontario the *Family Reform Act* has recognized this lacuna in the law and has allowed compensation for pain and suffering as complements to whatever other compensation may, indeed, be justified. Judge Tucker apparently had no such recourse, and was caught between the desire to award something to the family and the impossibility of justifying the proper amount under the ancient rule.

As I read this story it occurred to me that, here, in a way, we have a replay of ancient perceptions, which changed as one culture superseded another. For instance, in the Code of Hammurabi, a Babylonian document of the second pre-Christian millennium, it says "If a nobleman has destroyed the eye of a member of the aristocracy, they shall destroy his eye. If he has destroyed the eye of a commoner, he shall pay compensation of one mina of silver."

The Hebrew Bible did away with such class distinctions and said (Exodus 22:12): "He who fatally strikes a *person* shall be put to death." Later on it specifies that even when it comes to slaves the human quality of the slave is to be respected: "When a person strikes his own slave, male or female, with a rod and the slave dies there and then, the slave must be avenged" (verse 20). And the basic rule is contained in Leviticus 19:15: "You shall not render an unfair decision; do not favour the poor or show deference to the rich; judge your neighbour fairly."

One more quotation. In the book of Job (34:19) we read: "God is not partial to princes; the noble are not preferred to the poor; for all of them are the work of God's hand."

Quite evidently, England needs the kind of Family Reform Act that we have introduced in Ontario, the kind of legislation that narrows the gulf between the value of human life and its monetary expression.

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*Reprinted from **Affirmation**, a publication of the Ontario Human Rights Commission. Dr. Plaut has been editor of **Affirmation** since its inception and was vice-chairman of the Ontario Human Rights Commission from 1978 to 1985.*

Request to collectors of C.C.

Since *Calvinist Contact* hopes to celebrate its 40th Anniversary this fall, we at Knight Publishing have been going through our archives in order to research C.C. history. While doing so, we noticed that there are some gaps in our collection of *Calvinist Contacts*. We'd like to have at least two copies of every issue published in the past. Of some we only have one copy, but there are surprisingly many issues of which we have none.

It is possible that some of our long-time readers still have old copies of *Calvinist Contact* lying around. If so, would they be willing to check the list printed below of missing C.C.'s and of those of which we have only one copy? In the event that you have what we need, would you be willing to part with these copies and send them to us? Your cooperation would be much appreciated.

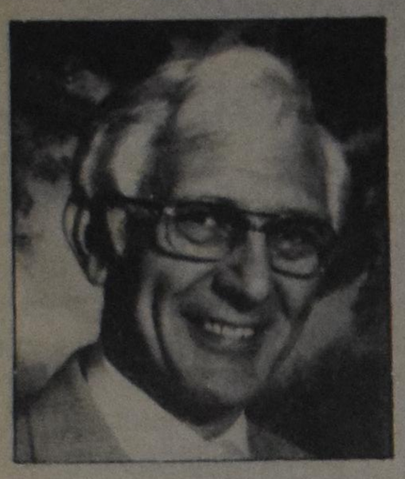
Here is first of all the list of missing issues. Since *Calvinist Contact* came out of the union of *The Canadian Calvinist* first published out of Edmonton and *Contact*, published out of Chatham, some of the requests will be for missing copies of those papers. In fact, if anyone has a complete set of *The Canadian Calvinist* or *Contact*, we would appreciate receiving such a set.

Missing issues

Contact:
Dec., 1949 #4
Feb., 1951 #19
June, 1951 #22

Calvinist Contact:
Dec. 1, 1952 #52
Dec. 15., 1952 #53
Jan 1., 1953 #54
Jan. 7, 1955 #107
All copies of the year 1957 from January 4 up to and including July 26 (from #277 up to and including #306).
Sept. 27, 1957 #314
Nov. 8, 1957 #320
Dec. 13, 1957 #325
Jan. 3, 1958 #327
Jan. 10, 1958 #328
Jan. 24, 1958 #330
July 4, 1958 #353
Dec. 12, 1958 #375
Dec. 19, 1958 #376
Oct. 21, 1966 #771
Dec. 16, 1966 #779
Jan. 6, 1967 #782
Jan. 13, 1967 #783
Feb. 24, 1967 #789
Mar. 3, 1967 #790
Mar. 17, 1967 #792
Mar. 24, 1967 #793
Apr. 7, 1967 #795
Apr. 21, 1967 #797
Apr. 28, 1967 #798

SKYLIGHTS/WILLIAM RANG



"Let's look at the fruits of our lives, for by the fruits do we know the tree."
copies for the years

God, gold or glory

In history classes we teach our students that the early explorers and settlers came to the New World for clearly one of three reasons. They left the "old country" either to serve God in an environment of greater freedom and new challenge, they came in order to make a better life for themselves, or they set foot in order to make a name for themselves and have these engraved in the pages of history or economy.

Of certain migrants it can be said occasionally that theirs was a combination of two of the reasons God, gold or glory. Yet it is remarkable that in such a combination God must be mentioned in second place. It is even more remarkable to see how people have used the religious motive to camouflage their own greed and their own selfish reasons for resettlement.

Mind you, we need not restrict ourselves to the explorers and early settlers when discussing the reality of the three-fold choice. Ours is the same, whether we came as migrants or were born in this land.

It is a question of our priorities. Indeed, what do we live for? Let's not be too hasty in saying that it is for God. Such an answer might be the mere product of a rather well-programmed conscience. Rather let's look at the fruits of our lives, for by the fruits do we know the tree. We can say it differently as well: we leave footprints. Trace them. Where do they lie? What do they lead to?

Maybe you'll comfort yourself by saying that you are a faithful member of the church. That is wonderful, but are you sure that you recognize your church as a part of the universal church of our Lord Jesus Christ and not as a social gathering of people with the same cultural and national backgrounds? Are we sure that our membership in the visible church is not just a matter of "custom and superstition?"

What is it, my friend, God, gold or glory?

You may as well prepare yourself truthfully for the answer, for one day this question will be asked of you.

William Rang is principal of the Christian School in Dunnville, Ont.

Longer Letters

When municipalities decide Sunday closing ...

I have problems with your brief editorial of May 10, which lays the responsibility of settling the matter of a day of rest at the doorstep of municipalities.

I think that is not going to accomplish a thing but will create further disintegration. Municipality will be pit against municipality, and developers will have a heyday feeding that type of competition.

I am convinced that if Edmonton would have had a law forcing store closings four years ago, the owners of West Edmonton Mall would have located that mammoth project in one of the smaller surrounding communities if they would have guaranteed them Sunday opening.

Quite a number of years ago we witnessed such competition in Ontario. I recall very vividly that Sarnia did not allow store openings on Sunday. At that time a number of major shopping malls were built just outside of the city limits, because Sarnia township allowed Sunday openings. All of that has changed since, because of new legislation in Ontario and annexation which expanded Sarnia's city limits well beyond the location of the malls in question.

A similar phenomenon took place in London. When you go down 401 and cross Wellington Street, you'll see two major malls on the southside of 401 (St. Thomas side). They were built at that time to get around London's prohibition against Sunday shopping. In those days these malls were way out of the city. When the laws in Ontario changed one of those malls was closed and another went into receivership, although I believe it's still operating.

I'm sure that you don't want to see that type of development again. So maybe you want to rethink your editorial position. I'll leave that with you. Hopefully I've planted a small seed of reconsideration.

Co J. Vanderlaan,
Edmonton, Alta.

Response

Your argument is persuasive, Mr. VanderLaan. Indeed, I had not foreseen the kind of confusion that would result if municipalities were to decide on Sunday closing. I will gladly alter my editorial position on this matter, and yield to your better suggestion that provincial governments enact a Common Day of Rest Act, a suggestion you make in another letter you have sent to organizations in Alberta. I heartily recommend your position to our readers.

Editor

Correction of otherwise orthojournalism

As one of the organizers of the Redeemer Conference on Orthodoxy and Orthopraxis let me express my thanks to you for your prominent, thorough and generally fair coverage of our conference (June 14, 1985, issue of *Calvinist Contact*). As one of the speakers at the conference, let me also take this opportunity to correct a potentially misleading summary of my own presentation.

I did not say nor do I believe that "there are no such things in the Christian Reformed Church as theological liberalism or reactionary conservatism." I believe both *exist* but that neither *dominates* the CRC. Let me clarify what I did say.

After I carefully defined theological liberalism (by means of categories such as "autonomy," "reason," "Immanence," "evolution," "social gospel") I asked whether it was accurate to say that the divisions in the CRC can be described as fundamentally a conflict between orthodoxy and theological liberalism. My answer was a *qualified* "No" for three reasons:

1. The divisions in the CRC have historical roots going back to the nineteenth century and reflect the ongoing influence of such diverse movements as the *Afscheiding* and *Doleantie*.
2. I argued that it is necessary to distinguish theological liberalism from socio-political liberalism. They are not unrelated (hence my qualified "no") but need to be distinguished. I frankly see much less evidence of the former in the CRC than I do of the latter. Admittedly that is a subjective judgment.
3. What is often called "liberalism" represents a valid impulse in Christianity — one that I called "catholic" and which is the disturbing, reaching out element in the church — disturbing because it challenges the church to chart new courses. The tension between this "catholic" impulse and the concern for "truth" (faithfulness to the traditional past) *should* not exist but in fact does because we do not yet fully possess the truth and the church needs ongoing reform. I am therefore wary of those who try to break the tension, whether they be "progressives" who sacrifice truth on the altar of an open-minded, tolerant catholicity or "conservatives" who refuse to acknowledge that their grasp of the truth is limited and not in need of renewal.

John Bolt,
Hamilton, Ont.

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Mar. 22, 1968 #845
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Jan. 10, 1972 #1038
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Nov. 5, 1976 #1570
July 29, 1977 #1606
Aug. 18, 1978 #1656

Single issues

To supplement our file of single copies, we would appreciate receiving sets of copies for the years 1952 to 1960. For the years after that we have single copies for the following issues:

Apr. 13, 1962 #541
June 7, 1963 #599
Dec. 20, 1963 #626
Jan. 3, 1964 #627
Feb. 28, 1964 #635
July 10, 1964 #653
Aug. 14, 1964 #658
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May 22, 1969 #905
June 19, 1969 #909
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Sept. 4, 1969 #920
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Dec. 4, 1969 #933
Dec. 11, 1969 #934
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Jan. 7, 1971 #986
Feb. 4, 1971 #990
Feb. 25, 1971 #993
May 6, 1971 #1003
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(should 1029)
Nov. 18, 1971 #2030
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Dec. 23, 1971 #1035
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Dec. 17, 1973 #1135
Dec. 31, 1973 #1137
Dec. 16, 1974 #1486
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Dec. 15, 1975 #1527
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May 6, 1977 #1595
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Sept. 9, 1977 #1610
Nov. 25, 1977 #1621
Mar. 10, 1978 #1635
Apr. 21, 1978 #1641
July 21, 1978 #1653
Oct. 13, 1978 #1665
Feb. 23, 1979 #1683
Oct. 12, 1979 #1714
Nov. 2, 1979 #1717
Jan. 11, 1980 #1725
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Nov. 7, 1980 #1766
Dec. 19, 1980 #1772
Jan. 16, 1981 #1775
Sept. 11, 1981 #1805
Dec. 4, 1981 #1816
Feb. 5, 1982 #1823
Mar. 12, 1982 #1828
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July 8, 1983 #1889
July 22, 1983 #1890
Aug. 5, 1983 #1891
Sept. 9, 1983 #1893
Sept. 30, 1983 #1894
Oct. 7, 1983 #1895

It might be a good idea to call us first, to see if we still need any of the ones you want to send us. We will be glad to pay expenses. Our telephone number is (416) 682-8311.

Bert Witvoet

News

Redeemer breaks ground for new campus

Marian Van Til

ANCASTER, Ont. — The scene was a pasture on Hwy. 53 in Ancaster, Ontario. Several hundred people gathered to witness the groundbreaking for Redeemer College's new campus. As more people gathered so did the storm clouds. As if on cue, at 2 p.m., pelting rain began to drive the crowd — some on foot, some in Redeemer's bus — to the Ancaster Fairgrounds arena several hundred yards away.

Everyone hoped the rain would stop during a short program in which Redeemer President Henry De Bolster commented on Psalm 127:1 ("Unless the Lord build the house, those who build it labour in vain.") and various dignitaries brought greetings.

For Canada

Among those who brought greetings were Ancaster's deputy mayor, a provincial member of Parliament, and Dr. Alvin Lee, President of Hamilton's McMaster University.

In his greeting, Brian Stiller, Executive Director of the Evangelical Fellowship of Canada, told Redeemer supporters, "You come from a particular ethnic, religious background, but you will benefit (all of) Canada. You don't exist for sectarian reasons."

Dr. Lee also clearly stated Redeemer's right to exist. College officials were somewhat surprised but pleased to hear such an affirmation in light of the fight Redeemer has waged to be seen as a legitimate Christian liberal arts institution.

De Bolster's brief remarks strongly emphasized total reliance on God. "It wasn't an easy task to come to the decision to build a college," he said. But through prayer and work ("those two always go together") and a sense that we are "responsible to our King," De Bolster said he was "convinced that next year September we will begin our classes a couple hundred feet down the road."

Hiding land in basket?

Since rain fell harder than ever as the program ended, an improvised "groundbreaking" was held — in a bushel basket. Board Chairman Nick Van Duyvendyk, past Student Council President John Luth, and President De Bolster "turned" the basketful of bright green sod while De Bolster assured the crowd, "We do have more land than this!" It was conceded that, for the moment, the shovel (attractively silver-plated and courtesy of campus architects F.J. Reinders and Associates) was more impressive than the "land."

Redeemer's President and Board chairman: "groundbreaking" in a basket

As construction of the new campus begins in the next days, $2-½ million of the $13 million eventually needed is in hand.

Khomeini has unwrapped Islam

... continued from page 1.

Khomeini calls war blessing

The April issue of *Harper's* magazine includes excerpts from a speech given by Iran's Islamic leader, the Ayatollah Khomeini. The address last year marked the birthday of the Islamic prophet Mohammed.

Khomeini said, "Those who follow the teachings of the Koran know that Islam must apply the lex talionis, and thus that they must kill ... War is a blessing for the world and for all nations. It is God who incites men to fight and to kill ... A religion without war is an incomplete religion.

"If His Holiness Jesus — blessings upon Him — had been given more time to live, He would have acted as Moses did and wielded the sword. Those who believe that Jesus did not have 'a head for such things,' that he was not interested in war, see in him nothing more than a simple preacher, and not a prophet. A prophet is all powerful. Through war he purifies the earth.

"Thanks to God, our young people are now, to the limits of their means, putting God's commandments into action," Khomeini concluded. "They know that to kill the unbelievers is one of man's greatest missions."

CLAC Alberta urges "action" on day of rest

Bert Witvoet

EDMONTON, Alta. — Co VanderLaan, Alberta CLAC Director, thinks the "hands-off" policy which the Lougheed government has taken on the matter of Sunday closing is not a good one. In a letter to 5,000 organizations and churches he urges Albertans to address their provincial representatives on the matter.

Leaving the responsibility of enacting store closing laws to municipalities will not only result in competition between various municipalities, it will also strain their budgets as they may be called on to defend their laws in the courts.

Allowing commercial activities to take place seven days a week will disrupt family life, says VanderLaan. Besides, many workers and businesses are now hurting because they do not want to work on Sundays. This is a form of "reverse discrimination" according to him. The statement is made in the light of a decision by the Supreme Court that the Lord's Day Act is unconstitutional and discriminates against those who do not believe the Lord's Day.

"The need is urgent," writes VanderLaan. "The politicians' responsibility is great." He wants the Alberta government to introduce a Common Day of Rest Act which will discriminate against none and will "promote the harmonious development of society, cooperation among municipalities and the regulation of commercial activity."

Church Growth

Each day 63,000 people are becoming Christians, and 1,600 new churches are established each week, according to the estimates of Daystar, a respected research center in Nairobi, East Africa. Two-thirds of this growth is taking place in the Third World countries through the initiative of national Christians.

Pray for Bernard Zylstra

Dr. Bernard Zylstra, past President of the Institute for Christian Studies in Toronto and Calvinist Contact political commentator is seriously ill at the present time. Doctors have diagnosed cancer of the liver and a tumor behind the spleen. Dr. Zylstra is being treated at Princess Margaret's Hospital in Toronto. We urge our readers to fervently pray on his and his wife Josina's behalf, not only that the Lord may strengthen them, but that He may grant healing. Let's not forget the power of the Lord, which He in His sovereign will, at the request of His people, may release to repair the destruction caused by sickness.

BW

Cosmos conference tackles age of earth

... continued from page 1.

In 1984-85 the team of scholars worked toward a contemporary understanding of the world as God's cosmos. Through interdisciplinary research the group tried to clarify the relationship between an understanding of the Bible and an understanding of scientific investigation.

During the two days of lectures and responses, the centre's fellows presented their findings on creation science, cosmic history, Genesis in its ancient near-Eastern context, and Genesis in the hands of the geologists.

During the slide show, Young, a professor at Calvin since 1978, explained that the geological evidence found in the rocks and structures of the Colorado plateau, an oval-shaped area found at the borders of Utah, Colorado, New Mexico, and Arizona, presents powerful proof that our earth is simply much older than scientists once thought.

The Grand Canyon, layer upon layer of rock, is an immense textbook of proofs and theorems for 20th-century geologists. Buried in the walls of shale, sandstone, and limestone is the story of an earth millions of years old. In the Grand Canyon there is evidence of sand becoming stone, lake becoming rock. Events which, Young said, "don't happen overnight."

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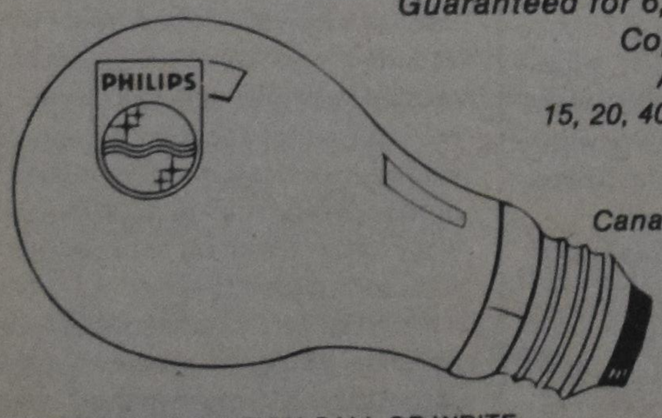

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How do our schools measure up — geographically?

Pensive Dutchie

Syrt Wolters

Did you see the June issue of *National Geographic Magazine?* Usually the President of the Society, Gilbert M. Grosvenor, writes a very dignified article along the lines of what other publications would call an editorial. This time he wrote about "Geographic ignorance: time for a turnaround" Mr. Grosvenor was really upset. He closes his "editorial" with the following words: "You will hear more from me on the subject of geographic education, and I would like to hear more from you. I am angry. I am embarrassed; I am determined."

Embarrassing results

What was it, that made this otherwise so controlled man so indignant? The ignorance of college students in the area of geography. Mr. Grosvenor quotes the results of a quiz given to 2,200 American students in 1984. A similar quiz was given in 1950 by *New York Times*. The results of 1950 and 1984 are compared. The outcome is embarrassing, according to Grosvenor. The following is a quote from Grosvenor's editorial:

"In 1950 only 46% of the college students tested could name all the Great Lakes; in 1984 the result was 12%! Some other questions: In what country is the Amazon River mainly found? In 1950, 78% correctly named Brazil; in 1984, 27% did. In what country is the city of Manilla located? In 1950 84% knew it was the Philippines; in 1984, 27%. In 1984, how many could name *three* countries in Africa between the Sahara and South Africa? Out of 30 countries — what percentage of students could name *three?* Eighty percent? Fifty percent? No, seven percent — and 69% *could not even name one!*

Overall, 75% of the students scored below a 50%. No wonder that in the introduction to the results, the following comments were made: "amazingly uninformed ... depressing statistics?" And worst of all: "The dismal results met our expectations."

What about our schools?

I wonder how our Christian schools would do. After all, one does not have to be a college student to answer these questions correctly. If college students are geographically ignorant, the blame can be put on the high schools. It seems that schools don't teach Geography anymore: it is "buried" in Social Studies.

Some years ago I had the opportunity to look over a Social Studies paper dealing with Poland. There was not even a hint in the paper where Poland could be found on the globe! Apparently this was irrelevant! In the entire outline there was nothing which indicated the peculiar struggle Poland engaged in to defend its outlet to the Baltic Sea. Having Russia, Germany and Czechoslovakia as neighbours, made it awfully hard for Poland to retain its independence. In that particular outline there was not a hint of these circumstances. Of course, if no attention is being paid to that kind of information, it is awfully difficult to investigate how such a particular country fared in its God-given task to "culturally" serve its Creator.

No reference to Scripture

But even when geography is dealt with in Social Studies — how do our teachers do it? Some time ago I saw an outline dealing with Mesopotamia; in the entire outline there was not one reference to the important place this country had had in the story of salvation. It was dealt with in an ancient historic way, without a hint that Paradise had been there or that Abraham and his relatives came from there. Nothing!

Again, when I saw an outline for Social Studies dealing with Egypt, no evidence of the fact that this country played such a (negatively) important role in the history of the Church of Christ! Even the fact that this country's population is 98% Muslim and only 2% Christian was just mentioned as a mere fact, as if this had nothing to do with the country's perpetual enmity of Christianity!

What these outlines were interested in was the shape of the country; its drainage system; how the people made their living; what they ate and how they dressed themselves and what religions the people have. My question is: is this the way to go about it? I am not a teacher, but I have my own ideas about the philosophy of Christian education.

I am wondering

I am not implying that our schools teach geography the way it was taught to me. I hope that our schools do better. I wouldn't mind if a teacher explained in *Calvinist Contact* how Geography can be taught "Christianly."

I am as angry as Mr. Grosvenor is; after all, he is the president of an exclusive geographical enterprise. But I *am* wondering ...

Syrt Wolters owns and operates a barbershop in the Empress Hotel in Victoria, BC

Ontario registrar plays the name game

(Ontario Ministry of Consumer and Commercial Relations) Toronto, Ont. — What's in a name? Plenty, according to Rosemarie Drapkin, Deputy Registrar with the Ministry of Consumer and Commercial Relations, whose program registers all births in Ontario.

In a news release that indicated the most popular Christian names for boys and girls in 1984, the Registrar quotes Eugene Field's poem:

Father calls me William,
Sister calls me Will.
Mother calls me Willie.
But the fellers call me Bill.

Drapkin says her office receives many requests for the current favourite names for girls and boys. Callers range from the predictable would-be parents to T-shirt sellers hoping to corner the market on popular names.

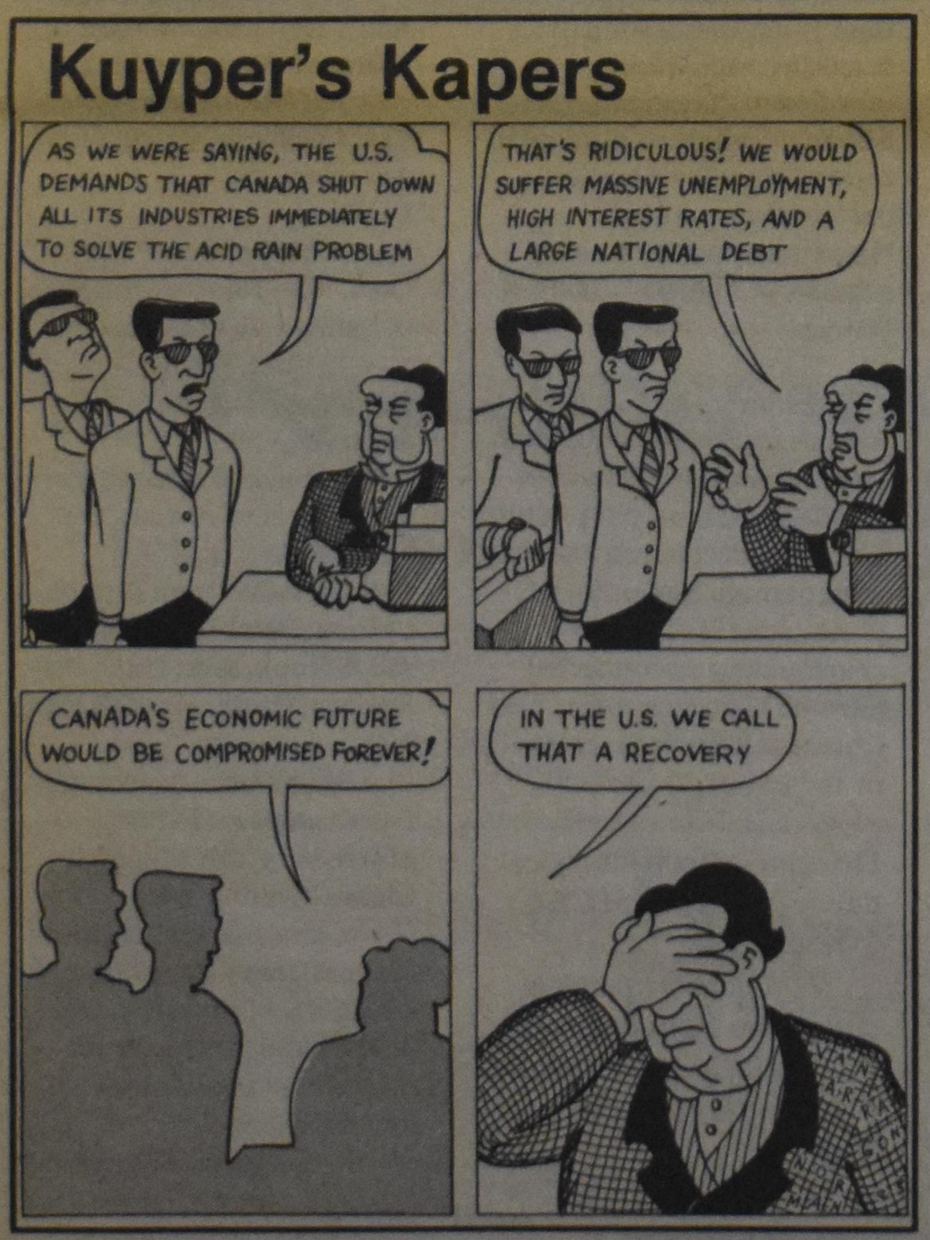
The most popular name for girls in 1984 was Jennifer, representing nearly four percent of the approximately 134,000 children born in Ontario. For girls' names in general, a return to the old-fashioned is very much in evidence. After Jennifer, the most popular given names are Ashley, Amanda, Sarah and Jessica.

The 1984 list of top boys' names would seem to reflect the popularity of biblical names now used by soap-opera characters, showing Christopher, Matthew, David, Adam, Daniel and Jason in the top ten names, with the ever popular Michael still holding on to first place.

It appears that parents are also having a love affair with the letter 'J' when it comes to naming their sons. On the registrar general's list of most popular boys' names there are five beginning with the letter "J" in the top 15 — Jason, James, Joseph, Justin and Joshua.

"The business of one's name and its meaning is a never ending source of fascination for most people," says the Deputy Registrar. "The name Jennifer for example is from the Latin and Hebrew, meaning 'graceful bearing,' but is also used by the Welsh to mean 'fair.'"

Kuyper's Kapers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Calvinist Contact 1985 Summer Schedule

As in previous years, *Calvinist Contact* will **not** appear on four Fridays during the summer months.

Readers, subscribers and advertisers, please take note of this!

C.C. will not appear on the following dates: **July 12, July 26, August 9 and August 16.**

Deadline for the July 19, August 2 and August 23 issues is no later than the Wednesday of the **previous** week (see Calendar of events).,

The C.C. office will be closed, due to staff vacations, from **Monday, July 29 to and including Monday, August 12.**

Stan De Jong,
Manager

Church

Marian Van Til, page editor

Pastoring Pondering

Should we support Reformed, Christian organizations?

"I could never belong to an organization that would have me as a member." **Groucho Marx**

John Tenyenhuis

The challenge: to re-evaluate our commitments to our Reformed and Christian organizations.

It is disheartening to hear that interest and support for certain reformational organizations begun in the '60's by the Reformed community is on the demise. What could be the reason? Has the "time" for this kind of Christian action lapsed? Are we overextended in supporting too many organizations? How have negative attitudes been involved?

When I ask whether the time for distinctively reformational organization has lapsed that may only be the suggestion of some who have determined that the Reformed Christian Community is ready for an altogether different strategy in the kinds of reflection and action that organizations like the CLAC, CPJ and the ICS have given us over the last quarter century. I see some danger in abandoning this strategy of distinctive association for affecting academies, politics and labour. I do not see an alternative development in our community that presents the radical claims of Christ's Kingship in these dimensions of Canadian society. There is evidence of complacency and of impotent conservatism among us. Consequently, I plead for continued support of our special organizations until a better strategy is formulated and enacted.

It is true, we are overextended in the reformed community. Myriad requests for urgent help come across every consistory's table and into every one of our mailboxes. We have had to pick and choose and arrange our priorities with some care and discard a large number of requests without stuffing and returning those handy postage-paid envelopes. I plead for continued financial support for distinctive reformational witness. Our obligations as Reformed Christians ought to include these as priorities despite the many other good causes that seek our support.

Then there is the matter of how our attitudes affect our continued involvement in these organizations. Here I think we have to be most careful. How much are we letting hearsay and others' opinions make us take drastic action against whole organizations? It has happened that certain personal difficulties of individuals within these organizations has caused people simply to refrain from supporting the organization. This is not fair; a hasty action based on guilt by association. There are times when one cannot agree with particular points of what the organizations are promoting and again the whole organization is dropped. This too is not just and gives no room for diversity of opinion. Besides, the opinion of one within an organization is not necessarily the opinion of the whole.

We need to deal compassionately. Remember, those organizations count on the prayerful and financial support of the community and they seek dialogue with us, not quick condemnation and judgment. It is never "our organization right or wrong no matter what," but surely we ought to stand behind what we have put into place. They have served our cause very well despite the constant financial hardships faced. Now is no time to let them sink. With more positive input from all of us they can continue to bear witness to Christ's Lordship in these secular times, as we have always asked of them.

Rev. John Tenyenhuis is pastor of the First Chr. Ref. Church of Montreal, PQ.

Blacks expelled from South African White congregation

JOHANNESBURG, South Africa (ENS) — Following the church attendance of a service in a white Dutch Reformed Church congregation by five black students in the northern Transvaal town of Pietersburg recently, another DRC congregation in the same town has announced that it is a church council decision that blacks not be allowed to attend services in that congregation.

The minister of the Pietersburg North congregation announced from the pulpit this past Sunday that blacks are not allowed to attend services and that a church service would be stopped and abandoned if blacks were asked to leave and refused to do so.

The announcement is a sequel to the visit of the five students of the Christian Student Movement from the (black) university of the North recently paid to the mother congregation of the DRC in the town — a town considered to be mostly conservative.

According to a 1982 decision of the general synod of the DRC (white) people may not be barred from services regardless of colour if they were bona fide visitors. But the decision left a loophole in leaving it up to each individual council to decide the merits of each case — which in practice also means that application to attend a service would have to be made.

In practice this means that while the DRC are "officially" open to DRC members and other bona fide visitors, it is individual councils which have the final power in allowing this.

The result has been that while some councils have taken a blanket open decision, there have also been ugly incidents over the years in which blacks were asked to leave churches.

Church decline in Scotland slows

EDINBURGH — A Church attendance census has found that Scotland is still a much more churchgoing country than England. At 17 percent of the adult population, the figure for weekly attendance is nearly twice the English one, but it has fallen steeply since the last comparable statistics, even though there are signs that the decline is slowing down.

Among the main points in the findings are:

— the 17 percent of the Scottish adult population attending church weekly compares with nine percent in England and 13 percent in Wales, where there have been similar censuses. The figure is also thought to compare favourably with attendance in many other Western European countries, including Protestant, Roman Catholic, and mixed ones.

— The 19 percent of children attending church is a slightly higher rate than England's, though lower than in Wales. But it is slightly higher in relation to the number of children in Scotland's population in 1984 when compared with 1980.

— There are more congregations where attendance is growing than where it is declining and 45 percent of all Protestant churchgoers belong to congregations said to have grown "significantly" during the four-year period.

— In many areas of Scotland church attendances have slightly increased, sometimes helped by population movements. They include the Borders, Galloway, Grampian region except for Aberdeen, parts of the mainland Highlands, and the outer suburbs of Glasgow. (Life & Work).

Correction

The recently opened Christ Community (CR) Church in Victoria, BC is a separate entity from an older church with the same name in Nanaimo, BC (C.C., June 7). The two churches are not connected (beyond being members of the Christian Reformed segment of the universal Church).

Rime or Reason

Speaking of polarization among Reformed Christians I think of Paul's exhortation in chapter four, verse five, Philippians.

Klaas Sis

There is a height unascended and a depth unmeasured, richness never comprehended in love which is long treasured.

Sy Nodd

Delegate, during liturgical dance discussion at CRC Synod:

"I think that liturgical dance is so wonderful that we should do it immediately — on the day that Christ returns!"

Called

— to First, Grand Rapids, Mich., Rev. Morris Greidanus of First, London, Ont.

— to Providence, Holland, Mich., Rev. Henry Numan of First, Vancouver, BC

— to Vauxhall, Alta., Rev. Stephen Sietsema of Immanuel, Cornwall, Ont.

Accepted

— to Trinity, Edmonton, Alta., Rev. Allan Groen of Kildonan, Winnipeg, Man.

— to First, Lacombe, Alta., Rev. Cecil Van Niejenhuis of Ancaster, Ont.

Declined

— to Hope, Port Perry, Ont., Rev. John W. Jongsma of Shalom, Brantford, Ont.

— to First, Sarnia, Rev. Cecil Van Niejenhuis of Ancaster, Ont.

— to Lucknow, Ont., Rev. Gerrit Bieze of Athens, Ont.

New Clerks

— Zion Christian Reformed Church, Pembroke, Ont., Jacob Rook, Zion CRC, P.O. Box 664, Pembroke, ON K8A 7P1

— Williamsburg, Ont. CRC, Peter van Veen, R.R.#1, Morrisburg, ON K0C 1X0

Classis Meeting

— Classis Quinte will meet on Tues., Sept. 24, 1985, at the First CRC of Kingston, Ont. All material for the agenda should reach the Stated Clerk by July 29, 1985.

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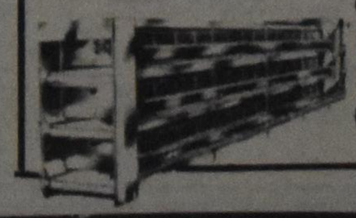

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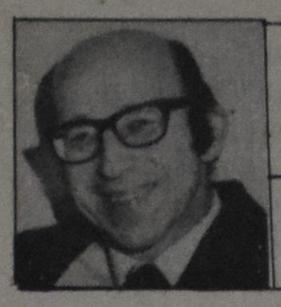

Pastoral letters

Rev. Leonard Schalkwyk

May 31, 1985, a tornado narrowly passed by our parsonage and church building. I knew it was stormy weather outside and broken branches were being smashed against my study window, but I was too busy writing my sermon to pay much attention.

The phone rang, "Pastor, is there any damage in the Holland Marsh? In this area two farmhouses blew away."

"Wow. I don't see anything like that over here. Just some broken branches. I'll make a tour of the area and I'll report to you later."

Touring the disaster area

The hydro had gone off by now, so my wife stopped her cooking halfway and I stopped my sermon halfway.

When we came to the dike, we were shocked. What we saw looked like a bombed out area. Big trees had been twisted out of the soil, lifted up and smashed against houses. Huge barns had roofs torn off or had collapsed like card houses. Brightly orange coloured insulation and silvery sheet metal was draped all over trees. A colossal chicken barn with 70,000 chicks in it had been picked up and put down again about four feet off its foundation. Because of structural damage it will have to be razed and rebuilt. A roof had been torn off a house and the suction of the tornado had pulled a girl's sweater out of the cupboard and desposited it in the top of a nearby tree.

The house of Brian Lise, World Home Bible League representative, was a sight. The lower part of a curtain hung outside the house, while inside the curtain was still attached to the rod. Apparently, the roof had been lifted off, the curtain had been sucked out partly, then the tornado had dropped the roof on the house again.

The tornadoes that hit Ontario this time were clocked at more than 500 km. per hour and such fast twirling action drags up anything nearby. These twisters which jump up and down, sometimes "touch down," then lift again. This results in one house having no damage at all while the one next to it is completely demolished.

Miraculously no one was killed in our string of congregations from Orangeville to Barrie. There were many narrow escapes. If God had timed it differently by just a few minutes, I would have had to conduct several funerals.

Did you experience your personal tornado?

I now understand better the spiritual tornadoes God sends into the life of His children. One time a tornado may pass you, another time it may strike. A tornado did hit me the other day. It was Sunday morning, 9:30 a.m. I had finished my sermon, I was dressed for church, I was ready to go.

The telephone rings. "This is the surgeon of the General Hospital in Brockville calling. We have bad news about your son John."

It must be bad news, if a surgeon himself calls, on Sunday morning. My thoughts flashed back to another Sunday, now seven years ago, when a drunken driver hit my son Neil and his friend, and both were killed.

"Go ahead, doctor, I am ready for it."

"Your son was involved in a car accident, he suffered multiple injuries."

"Will he recover?"

"Yes, but he will be in hospital many months and his recovery may not be complete."

It is getting late. I have to go and conduct the church service. I'll have to rush, but I do not feel quite ready for it.

"Lord, all things must work together for good, I thank you for changing bad into good and I now relinquish my son into your Fatherly hands. I praise you, Lord."

That day I preached more for myself than for others. But, of course, that works only for good. Such sermons turn out to be better, three-dimensional sermons, that "touch down" into the heart of the hearers in a special way. As by a spiritual centrifugal force you feel lifted by the loving, concerned, prayerful congregation members in the pews.

What to do after a tornado has struck

You may escape one tornado, but another one will hit you. God allows tornadoes into everyone's life. It may be weak nerves, job disappointment, loss of a marriage partner or a myriad of other setbacks.

What should you do when a tornado has struck you? Accept the help of others. Soon 350 Toronto Christian high school students descended on the Holland Marsh to help in the clean up. The Christian Reformed World Relief Committee sent help. The Ontario Diaconal Conference had been born as a result of Hurricane Hazel in this area (1954). They stood their ground again this time.

When I now drive over the dike and on the highland road, I see people busily rebuilding.

******

The tornado taught me a lesson. That is why I write this letter to you, faithful readers.

You may never had a tornado in the area where you live. But personal tornadoes will strike all of you sometime or the other.

What should you do when a tornado strikes? Accept it. Accept the help of others. Accept the help of the Holy Spirit. Rebuild your spiritual resources.

And ... praise the Lord! (Ephesians 5:20).

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ontario.

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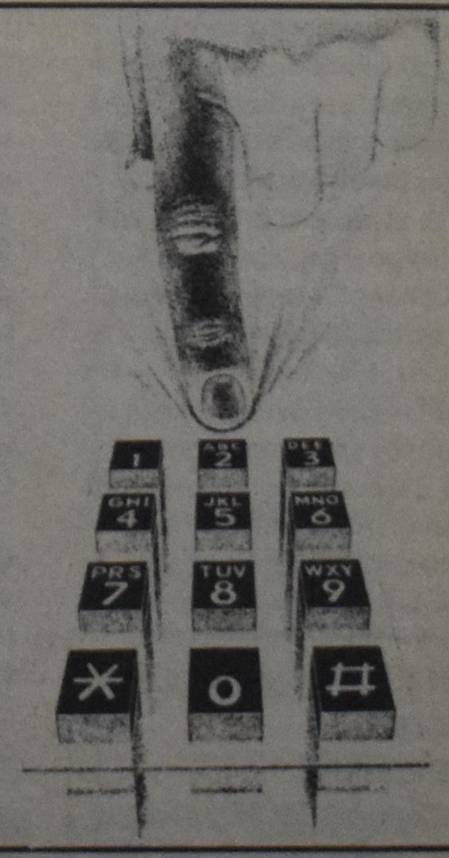

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Photography: an effective learning tool

For most of us a day rarely passes without relying on pictorial images to represent and interpret the reality of the world around us. It is this communication by language and images that make it possible to learn about things without experiencing them first hand.

In education, still photographs can be used to complement and enhance concepts where students cannot be provided with first hand experience. Photographs can be used effectively in most subjects and at any grade level. With the many reasonably priced fully automatic cameras on the market, you don't have to be a photographer to capture good quality pictures. Colour slides are cheap to develop and very suitable for presentation to classroom-sized groups. Students will appreciate the personal touch that your pictures bring to a topic.

Students themselves often have access to their own cameras, and with a bit of coaching on framing, the importance of being steady and the value of close-ups, they can be encouraged to contribute their experiences too. With so many students and teachers travelling, there are plenty of applications for the social studies area.

Collective class slide presentations are fun and easy to do using the equipment at hand. Photographic prints can effectively be used to represent a sequence of events such as the process of making maple sugar, the important points to remember in bicycle safety, the stages involved to arrive at a finished piece of artwork, and the list goes on. A simple sequence of five good photos can summarize an entire process. Having the students do these exercises themselves can at the same time develop visual literacy, because it is this concept of sequencing that is the basis of dynamic images such as television.

An interesting activity is to produce story sequences without words, allowing the students to "read" the meaning using pictures alone. They may be amused to learn that a picture is not always worth a thousand words.

Some teachers at the elementary grade level use photographs to motivate. In the 1984 summer issue of the Kodak newsletter *Montage*, one teacher takes pictures of her students to reinforce positive behaviour and to document their achievements. Photos can also be taken to keep a scrapbook of the year's important activities.

In art, photographs can be used creatively to make interesting collages. Snapshots are particularly useful in second language teaching too. A bank of 3" x 5" prints can be used to stimulate oral expression in small group situations and picture sequences can be used to get students connecting ideas to make story lines. Resources like these could be shared and exchanged between teachers.

With lots of sunshine and prospective trips just around the bend, why not polish up those cameras and capture shots that could enhance teaching resources in the fall. Even if this is a new venture for you, all camera stores have qualified personnel who can give on the spot tips about how to improve on your results and many offer free publications.

from the Department of Education, Prince Edward Island "Communicator"

There's a cow in my fishbowl

There once was a cow in my fishbowl.
He got in through a tiny hole.
He was curious,
And I was furious,
Because he got in through that tiny hole.

I shook it and turned it
But he would not come out.
He just stayed there,
And swam all about.

I waited and waited
But he still wouldn't come out.
After a while he started to pout.
I didn't know why,
But it looked like he was going to die.

I suddenly had pity,
So I raced to the city.
I bought me a net,
And rescued my pet.

I nursed him to health
And he brought me great wealth.
This all happened to me
Because I saved a cow
The size of a flea.

Robert Batenburg, Fruitland John Knox Memorial Christian School Newsletter

Whole language approach

If you have been in the market for a new Reading or Language Arts series lately, especially for primary grades, you will probably have noticed distinct differences between the new language arts materials and those published some 20 years ago. The change is not only visible in the format and the relationship between print and illustration but also in the methods used to teach language arts. The "new" method in vogue today in the teaching of language arts is the "whole language approach."

Within the last 20 years we've gone through the whole word approach, a re-emphasis on phonics, and now teachers are urged to adopt the whole language approach. In a discussion with Eleanor Mills of West Edmonton Christian School earlier this year I asked why this approach may be an appropriate one to use in a Christian school.

She indicated that she felt that the approach reflects a view of children which sees them as uniquely personal. Children are seen as creative, curious, and responsible. Each child has his or her own learning style. But there is also a commonness about the experiences of children in a particular society. (Maybe the humanists have discovered something about image bearing even though they don't see it as such).

The whole language approach takes children's experiences seriously and helps them apply these experiences to the learning in the classroom. Children are excited about their discoveries (if they are allowed to be) and want to find words to describe them and their experiences. Because they need the words, they have a tendency to learn them because they are immediately useful.

The teacher has the opportunity to draw on the children's experiences and help them expand on these. Children are active participants in making decisions about their learning. Through sharing experiences with the students, the teacher gets to know the student much better and is able to relate to him or her as a person.

Prairie Patchwork, CSI - District II

Duncan Christian School celebrates 25th Anniversary

DUNCAN, BC — On September 6, 1985, it will be 25 years since Duncan Christian School first opened in a church basement with one teacher and 18 students in grades one to six. Despite periodic difficulties the school has expanded through the years only because of God's continued blessings. There are now ten teachers and 170 students in grades K-10 in a recently expanded building with nine classrooms, a library, a kitchen, industrial education shops, and a large gymnasium.

To appropriately give thanks to God for the 25 years of Christian education for the youth of our community, the association is planning a family picnic on September 13, and a Jubilee Program for the evening of September 14. All former teachers, students and friends are invited to participate. Anniversary booklets and commemorative tiles are available. For information, telephone (604) 748-5341, or write to Duncan Christian School, P.O. Box 549, Duncan, BC V9L 3X9

Independent schools

Whose burden?

It will be surprising to many to learn that the average income of families whose children attend independent schools in B.C. is slightly below the provincial average. Not so surprising, perhaps, will be the fact that the per-pupil operating costs of 137 of B.C.'s 150 subsidized independent schools (90 percent) are less than the average costs in B.C.'s public schools and, in most cases, considerably less. Nevertheless, school fees are still a significant burden to most families.

If all the students in B.C.'s independent schools were suddenly to enrol in public schools, the cost to the taxpayers would rise at least $70,000,000 annually, three times the total cost of independent school grants this year. Even the increase in the number of independent school students, since 1977, creates a saving greater than the cost of the grant program.

E.L. Bullen, Past Inspector of Independent Schools in British Columbia

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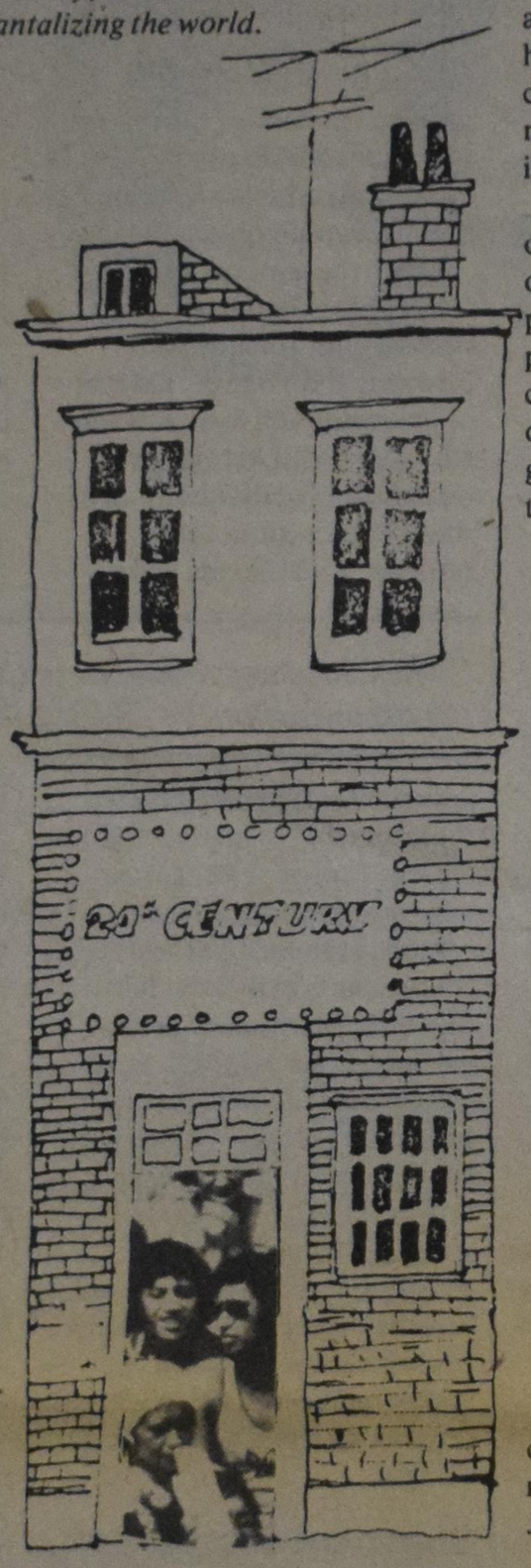
Feature

Covenantalize the world and evangelize the church

A three-part series (3)

Roger Van Harn

Now that I have tipped my hand, you already know the second half of the vision that I propose namely, that a church thus evangelized must be busy covenantalizing the world.



How does the evangelized church see the world? It does not need to look far. It lives in the midst of the world. It does not need binoculars to counter the illusion of distance with the illusion of nearness. The world is here. The church is *in* the world and, in one important sense, is still and always *of* it. What it needs to see straight, however, are the spectacles of the Holy Scriptures. And when the evangelized church looks at the world through the Scriptures it sees a world that is broken because it is fallen; it sees a world that God wants covenantalized because He loves it with a passion. God wants His evangelized church to work and pray for a covenantalized world.

The vision of a covenantalized world begins with the call of Abraham. In a broken world God declared His purpose in the form of a promise: in your family shall all the families of the earth be blessed. That was the promise that threaded the centuries together and kept the broken world intact. The promise was tarnished by the unfaithfulness of the family, but it was burnished bright by the prophets who saw the nations coming to the brightness of Israel's rising.

In the fullness of time, God sent forth His Son, who, on the night of His betrayal whispered to the twelve, "This cup is the new covenant in my blood." From the crest of Olivet, the disciples were shown a vision of a covenantalized world. This time the vision came with a command, "Go into all the world and make disciples of all nations," and with a promise reminiscent of the promise to Abraham, "I am with you always, to the close of the age."

On Pentecost the vision began to take hold as devout Jews from every nation heard Peter declare, "To you is the promise, and to your children, and to all who are far off."

Covenantalizing mission expanded

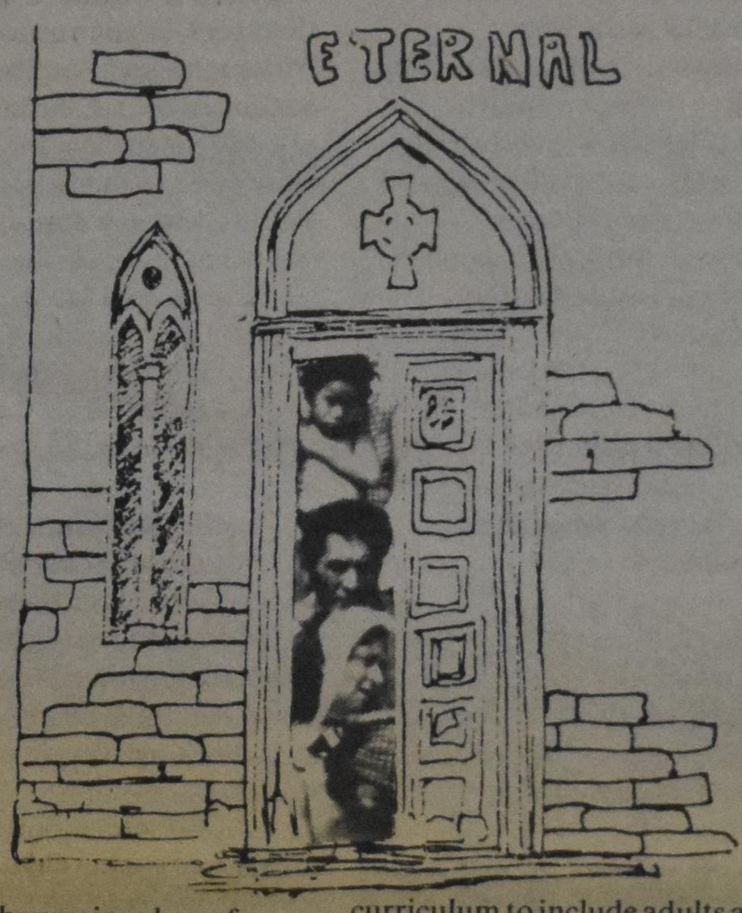
The covenantalizing mission spread from Jerusalem to Judea to Samaria and to the uttermost parts. Corinth, about AD 58, is a good time and place to stop and see the mission and to take notice of its features.

Paul writes a letter to a church he has never visited — the church in Rome to the west. His letter teaches. He teaches about what God has done in Christ to make a new covenant that embraces Jew and Gentile. His letter exhorts to faith and faithfulness in all relationships — especially the new Jew-Gentile relationship in Christ. Paul's letter to Rome is part of the covenantalizing mission. It is filled with teaching and exhortation, and sprinkled with praise.

But Paul writes the letter in lieu of a visit. The apostle has a priority journey. He is carrying a bag of money from the new, young, Gentile churches of Greece to the first church in Jerusalem. The saints there are poor, and Paul had been urging benevolent offerings to bring relief to them. He explains the delay in his visit to Rome: "At present, however, I am going to Jerusalem with aid for the saints. For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem; they were pleased to do it, and indeed they are in debt to them for if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings" (15:25-27).

The new covenant in Christ's blood calls for a 1000 mile trip with a little bag of money to relieve the Jerusalem poor with Gentile gifts! It is a thing never before heard or seen on the face of the earth! If the Jews and Gentiles are *servants* to one another in the new covenant, then all relationships are servant relationships: rich and poor, strong and weak, emperor and subject, master and slave, male and female, husband and wife, parent and child. The new covenant is newer than we could have imagined.

The covenantalizing church of my youth taught Reformed orthodoxy, applied moral principles, and exalted the parent-child relationship. The covenantalizing that blessed our lives is vastly expanded and gently corrected by Paul's letter to Rome — written while he carried the precious bag of money from the Gentiles to the Jerusalem poor.



Carrying all the gifts to the world

So the truth is out. God wants His evangelized church to covenantalize the world. Bending its ear to hear the story of the birth, death, and resurrection of Christ, the church receives the gifts of dignity in the face of weakness, meaning in the presence of chaos, and hope in the midst of danger. Thus evangelized, the church covenantalizes. It teaches, exhorts, and converts all relationships into channels of mutual servanthood. There is no distance between church and world. The church is a piece of the world that is evangelized and is evangelizing; that is covenantalized and is covenantalizing.

I suggested that my vision has implications for my ministry and for the ministry of the Christian Reformed Church. We should praise God and thank the church for our ministry. This ministry which we have received from Christ through the church, shows signs of living the vision.

Our Board of Publications, for example, has a single curriculum that overcomes the separation between evangelizing and covenantalizing that was implied in the two-track system. We have extended the curriculum to include adults as well as children. We have welcomed the mentally impaired with the Friendship Series. We are producing a hymnal that gathers the fruits of different times and traditions and gives them to the whole church.

The first implication of my vision is that God should be praised for what He has given us to see and do. I offer only one more implication namely that we keep seeking more and better ways to evangelize and covenantalize and that we never do one differently or apart from the other.

Our cousin churches in South Africa have tried to covenantalize the church by race and then attempt to evangelize the world by grace. That land will find no peace until the Gospel of grace establishes a covenant of grace in the church and for the nations. They show us that if we evangelize the world without covenantalizing it, or covenantalize the church without evangelizing it, we will lose both the Gospel and the covenant. Evangelizing and covenantalizing belong together in our ministry to the evangelized church and the not-yet-evangelized world.

When our task finds us weak, when chaos confronts us, and when danger attends our way, let us listen again to the story of the birth, death, and resurrection of our Lord. Let us squeeze together around the table where we can hear the words of the Gospel and the covenant, "Take, eat, this is my body ... Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.

Thus evangelized, let us teach, exhort, and carry all the gifts our small hands can hold to covenantalize the world.

Roger Van Harn is pastor of Grace Christian Reformed Church in Grand Rapids, Michigan. He was President of Synod 1984.

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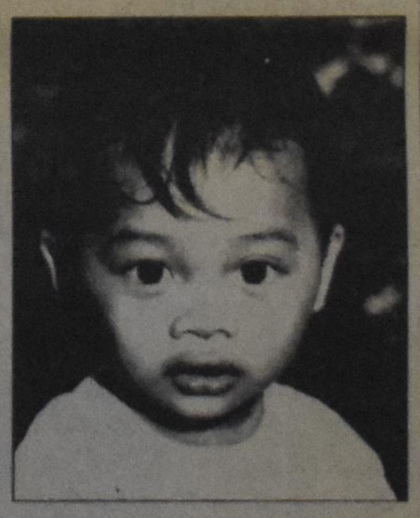

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Issue

That others may see their good works *(A reply to Syrt Wolters)*

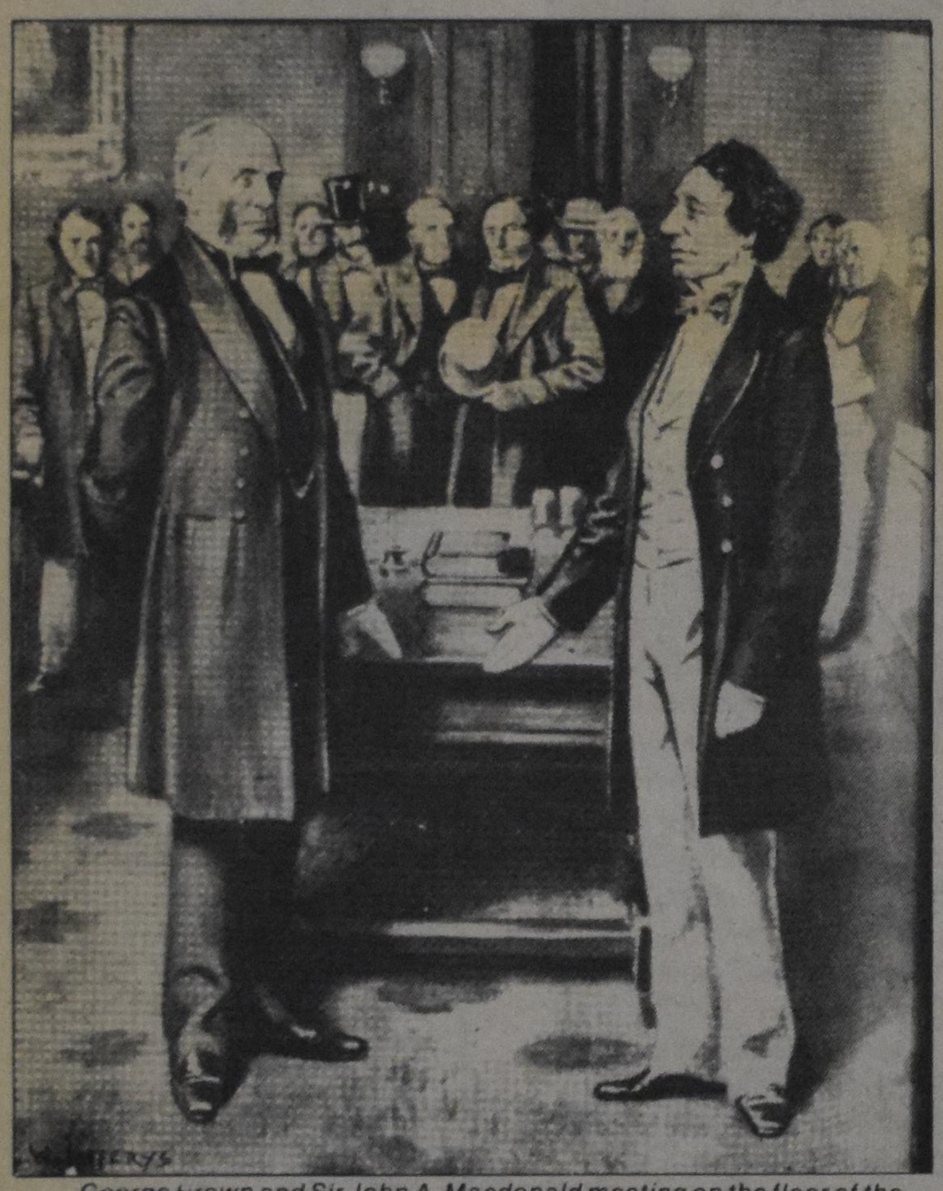
W. Stanford Reid

I have read with interest Syrt Wolters comments on my article: "Christians should be involved," which appeared some time ago in Calvinist Contact. While I would agree with some of the things he said, I am afraid that I would disagree with other comments and statements he made. I think I should take this opportunity to clarify a few points which I took for granted when writing the original article.

First of all, I would agree that many Christians out in the secular world take no stand as Christians. They simply go along with the crowd. I can think back to one girl in my first Presbyterian congregation, who, after making a credible profession of faith and joining the church, told her friend who worked in the same office not to let anyone know that she had joined the church. She did not want to be known as a Christian among her workmates. This is the attitude of a good many Christians who have virtually no influence on their social environment whatever. As Christians they bear no witness either by word or action. As Wolters says, they have conformed to the world.

Christ did not separate

No doubt Wolters will object that the N.T. calls for us "to come out and be separate." True, but what does the separation mean? When we turn back to the New Testament, without even going back to Cyrus, we find that the Lord Himself was despised by the pharisees and lawyers as "a friend of publicans and sinners." As we go through the gospels we see numerous examples of Christ's close, friendly contacts with very worldly types. Although the religious aristocracy looked down on him for that, we can hardly say he was guilty of worldliness.



George Brown and Sir John A. Macdonald meeting on the floor of the provincial assembly.

But I would disagree with him strongly in his call for what appears to be total separation. He insists that any connection with the world results in worldliness and ultimately disobedience to the call of God. On this point I confess that I hold a very different position and feel that his stance is not really Reformed but fundamentally Anabaptistic. Furthermore, by holding his separatist view, I would say that he seems to ignore God's common grace to all men, a point I believe is expressed in biblical teaching, and certainly was set forth by Calvin and many of his spiritual heirs.

If we come down to the Reformation we find that Calvin did not hold to this idea of separation. The very fact that he was willing to be the secretary of the committee in Geneva for the reformulation of the city's legal structure indicates this very clearly. As secretary he sought to make sure that the laws conformed as far as possible to the God-given rules of justice and equity. In this he was largely successful and received a puncheon of wine from the hospital for so doing! In his advice to the French Huguenots, to the duke of Somerset, regent of England (1546-51), and others, he never advised withdrawing from their positions because they were worldly, but urged them to carry out their duties as Christians, in order that they might wield a Christian influence on every aspect of national life.

Historical differences

No doubt, some readers of Dutch origins, such as Pensive Dutchie, will say, that Abraham Kuyper, Herman Bavinck, Herman Dooyeweerd and others have called for separation and the formation of strictly Christian organizations for Christian action. Although I am by no means convinced of this, particularly after discussing it with Dooyeweerd some years ago, I would add that we must take into account the situation which these men faced.

The Dutch humanist traditions of Arminius, Grotius and others in the 18th century were reinforced by the influence of French rationalism and further impressed on the country by the Napoleonic pressures in the early 19th century. There was no possibility, therefore, of Christians being able to influence educational, political and other societal structures from within. It was only after extensive consideration of this that Kuyper and his associates took their separate road.

In the English-speaking world, the situation was very different. In both America and the British Isles, while the 18th-century Enlightenment dominated European thought, the evangelical revival called the "Great Awakening" took place. This movement had a tremendous impact on all of society, and eventually spilled over on to the continent influencing such men as Groen van Prinsterer.

But in both Britain and America it brought not only conviction to many, but influenced even those who did not accept the evangelicals' doctrine, so that they were willing to listen and even cooperate. As a result Calvinists such as William Wilberforce, the Seventh Earl of Shaftesbury and others were instrumental in having laws passed abolishing slavery within the British Empire, protecting working people from exploitation and the like. These things they did through the existing political parties.

As one of my former students discovered, in the latter part of the century almost half the Liberal party in England were Christians, led by William Ewart Gladstone, author of *The Impregnable Rock of Holy Scripture* and instigator of many important social and political reforms. Christians were also largely responsible for the founding of trade unions. And it is important to note that one of the founders of the Labour Party, Keir Hardie, was frequently involved in street-corner preaching of the Gospel. Christians wielded an important influence because they became involved.

Much the same could be said for the Christians in America, starting with Jonathan Edwards and Timothy Dwight of Princeton University. It was Christians who were largely responsible for the abolition of slavery and various other reforms. And Canada had a very similar experience under the leadership of men such as George Brown of *The Globe* and various political leaders.

"The Christian should be in there seeking to influence the organization."

None of these, like their counterparts in Britain, felt that they had to leave their parties or their positions in society in order to set forth a political philosophy which was in accord with their Christian beliefs. They were prepared to speak out from a Christian conviction. And when they did, because they spoke sincerely and with knowledge and ability, even those not professing to be Christians listened.

Christians should seek influence

"Ah, but things are different today," I can imagine some people saying. "Modern society is secular in every aspect, and will not listen to Christians any more. Therefore, a Christian cannot continue to operate within secular organizations but must separate from them to form a separate Christian entity."

In one way, I would agree. For instance, I do not believe that a Christian can be a member of the Communist Party with its commitment to atheism. That is, of course, obvious. It might even be difficult to carry on in some of the present trade unions, although there are Christians who still seek to operate within their borders. But the Christian, as I see it, should be in there seeking to influence the organization, orienting it to a Christian position which will bring forth justice and equity and mercy in all of our social life.

The trouble is that so often they do not want "to become involved." A Christian officer in a trade union in England said to me some years ago: "We have quite a large number of Christians who are members, but while they pay their dues, they never attend any meetings, with the result that the Commies rule the roost."

There's the problem.

Speaking from my own experience of teaching in two secular universities over a period of 40 years, I would say that if Christians will take a stand they can have a very important influence. At McGill University, besides teaching, I held three administrative jobs: chief invigilator for all examinations in the faculties of Arts and Science and Law, university marshall where I was in charge of all ceremonial occasions and director of the men's residences. In each case when I was asked to take on these jobs, reference was made to the fact that I was a Presbyterian or a Calvinist! (Some did not believe this because I had a sense of humour, but that was their error).

In class both at McGill and at Guelph I taught from my basic Christian position, and never once was objection taken. I can think of others at McGill, such as C.P. Martin, chairman of the Department of Anatomy, George F. Kimble, chairman of the Department of Geography, and of others in various other universities, who have made no secret of their Christian faith and through their involvement have wielded a great influence upon students and in the academic field.

Not necessarily worldly

Despite that Syrt Wolters says, to be involved in "neutral" or "secular" organizations and movements is not necessarily worldly. It depends upon the Christian's stance. If this were not so, I presume that every time he had a customer come in for a haircut or shave he would have to ask them to profess their acceptance of the Heidelberg Catechism and the canons of the Synod of Dort, before he would serve them. And then he would have to give them a "Reformed haircut," whatever that might be.

William Wilberforce

Continued on page 13 ...

Courier

THE KING'S COLLEGE NEWSLETTER

Vol. 10 No. 3 Summer 1985

King's Receives Government Funding

Monday, March 25 was a historic day for The King's College. On that day, the budget of the province of Alberta was introduced in the Alberta Legislature. Included in the spending estimates was a $300,000 grant for The King's College, to subsidize operating costs for the 1985-86 academic year.

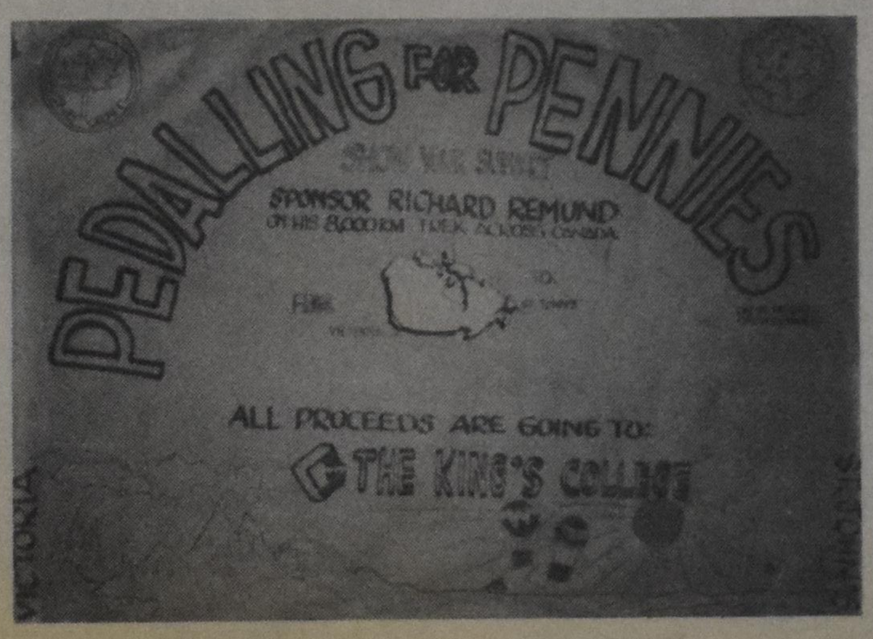
The inclusion of The King's College in the Provincial Advanced Education budget was preceded by several years of discussions and negotiations with the Alberta government. As early as May 1982, former President Sid DeWaal approached government officials with a request for funding. At that time, the College was informed that a grant could not be made because the College was not affiliated with a public university. During the course of 1982, negotiations with The University of Alberta progressed well and an affiliation agreement was approved by The University Board of Governors in May of 1983. Consequently, the College administration prepared an application for funding which was submitted to the Minister of Advanced Education in August 1983. However, in September 1983, the Minister wrote the College that no funding for 1983-84 and 1984-85 would be forthcoming. This was a big disappointment to the College and the supporting community. As a result, the Minister and other Alberta MLA's received hundreds of letters urging a reconsideration of this decision. On October 27, 1983, the Minister met with a delegation from the College at which time he defended his decision, but promised to look into the matter.

In April, 1984, the Minister appointed a working committee on the funding of private colleges. The committee was comprised of representatives from each of the four colleges affiliated with The University of Alberta, and officials from the Department of Advanced Education. This committee submitted a report to the Minister in June, 1984, recommending funding of the four colleges including The King's College on a per student basis. The Minister subsequently met with the four College Presidents in the fall of 1984, and hammered out a revised formula which provided for per student funding at a level based on the programmes offered by the various colleges.

It appears that in the end this revised formula was not accepted by Cabinet, and the colleges continue to be funded with outright grants, which are determined by factors such as enrolment, programme, and maturity of the institution. The King's College will receive $300,000 for 1985-86, which amounts to approximately $2,000 per full-time student. The funding is to be used for operating costs only, and no capital grants will be made.

The College is thankful to God for providing this much needed government support. The funding did not come without struggle and disappointment. In the process, however, the College received quite a bit of publicity and exposure in the press and in government circles. The process shows once again that if you believe in a certain just cause, it is important to continue working for it. It is clear that the writing of letters by hundreds of supporters contributed in no small measure to the result which was achieved.

The grant will be used to fund much needed expansion of the programme at The King's College (see academic report). The College is preparing itself for degree-granting programmes and hopes to grant its first degrees in two years' time.



Pedalling For Pennies

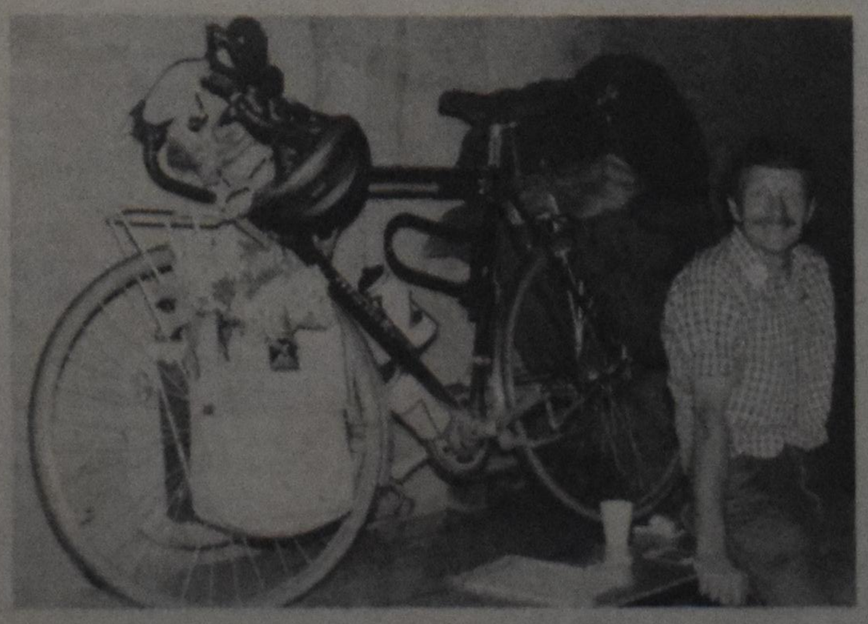
This summer Richard Remund, a friend of The King's College, will cycle from Victoria, British Columbia to St. John's, Newfoundland. He estimates that the 8,000 km trek will take approximately two months to complete. The reasons for his coast-to-coast jaunt are for enjoyment and to raise funds for King's.

Scores of people are already sponsoring our pedaller at between one half and 1¢ per kilometre. The King's College is pleased to be accepting sponsors for this transcontinental marathon.

You can show your support to Richard and become part of his "Pedal For Pennies" by writing your name, address, postal code, and the amount of your sponsor on a postcard and sending it to:

PEDALLING FOR PENNIES
c/o The King's College
10766 - 97 Street
Edmonton, Alberta, Canada
T5H 2M1

or by calling in your sponsor to Corinna Meijers at The King's College (403) 428-0727.



Richard Remund and his "trusty steed" taking sponsors at The 4th Annual Spring Bazaar.

Tuition Drops

The Board Executive of The King's College, at its meeting of May 17, 1985, approved a new tuition schedule calling for a $2250 tuition fee per year for full-time students. This represents a $300 reduction with respect to last year's tuition.

The Board felt that students should also share to some extent in the benefits assocaited with government funding. In setting the tuition, the Board reiterated its policy to make Christian post-secondary education available at a cost which will enable many more students to attend The King's College.

What Students At King's Are Studying

B.A.	45
B.F.A.	1
B.Sc.	13
Child Care	1
Education	36
Home Economics	1
Music	19
Nursing	1
Pre-Dentistry	2
Pre-Medical	5
Pre-Seminary	6
Pre-Veterinary	2
Physiotherapy	1

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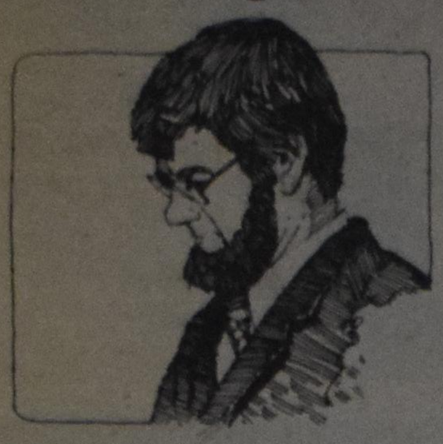
AND MUCH MORE...

President's Message



While I was in northern British Columbia last month, the father of two of our students made a comment which I think is useful to share in a wider context. He pointed out that The King's College in Edmonton is not only important because it provides a Canadian-based college education from a Christian perspective, but also because it is a significant and highly visible witness to Christian higher education in western Canada.

He is right. We tend to look at Christian schools and colleges as institutions with the purpose of training young people for a life of service to our Lord. Of course this is also the primary task of a college like The King's. However, the benefits of the institution do not stop there.

In recent months I have become more and more aware of the fact that The King's College represents a very significant witness to the fact that Christ is Lord over all of life. As a small college struggling for survival among large public institutions, it has received public exposure which is extraordinary for an institution of its size. Especially the recent push for government funding and its attendant publicity has made people aware of the College, its aim and aspirations, and its broad base of support. Hundreds of people wrote to their government representatives to urge them to recognize The King's College as a legitimate alternative in post-secondary education. That message came through loud and clear in the highest levels of government and the educational community in Alberta.

Allow me to quote from Alberta Hansard of the Province of Alberta. During the recent budget debate, a member asked the Minister of Advanced Education about the funding for The King's College. The Minister replied that "as a result of considerable negotiations among the private colleges and the government, and in some significant response to the MLA's from this province", the government will provide The King's College with funding.

In six short years, The King's College has achieved much: an excellent faculty, more than adequate facilities, affiliation with The University of Alberta, allowing virtually full credit transfer to public institutions in Canada, and now government funding. Accreditation to grant our own degrees is a real possibility in the near future. The Lord has blessed us abundantly and has provided these opportunities for growth and development one by one. These developments now place the College in a position where it can serve young people with a Christian education that, in terms of quality, is second to none. At the same time, the institution is becoming an increasingly visible witness to Christian higher education in western Canada. This fact surely is an additional compelling reason for building and developing the College into a viable, full-fledged institution.

Dr. Henk W.H. Van Andel
President

The Students at King's: Who and Where From

ALBERTA

Ardrossan
Kim Putinta

Barrhead
John Wemekamp

Blackfalds
Joline Salomons

Bluffton
Benita Buist

Calgary
Don McEwen
Robert Oostenbrink
Marian Smit

Clyde
Deborah Stasiuk

Coaldale
Sharon De Jager
Connie Donkersgoed
Charlotte Theroux

Edmonton
Johana Anmar
Art Andrews
John Berkenbosch
Sharon Bernard
Arlysee Betts
Rob Bieber
Calvin Binnema
Virginia Blackplume
Dini Bosch
Linda Cupido
Janet Dea
Simon Dyk
James Dykstra
Linda Elderbroom
Rick English
Olga Federkewych
Ray Fennema
Cameron Forbes
Shelly Frazer
Wilma Gleddie
Nell Groenewegen
Terrance Harkness
Leona Hartman
Kamran Hashmi
John Heersink
Doug Hofstede
Louise Horstman
Deb Jaarsma
Harold Jansen
Homayun Kassiri
Jane Kim
Lori Klingbeil
Ron Klok
Janice Kobylka
Jim Koning
June Koopmans
Gery Kruschke
Kevin Kuch
Tom Kwong
Shafik Lalani
Sharon Miller
Evelyn Millman
Gayle Monsma
Rita Monsma
Cynthia Neve
Carlito Ocol
Walter Pozzi
Philip Prins
Heather Purnell
Francis Ruiter
Carolyn Sonnema
Shannon Sproule
Loren Visscher
Cindy Voogd
Russell Vroege
Lisa Ward
Melvin Werkman
John Wetherill
Murray Wilks
Fred Woudstra
Boris Zvonkovic

Edson
Warren Elgersma
Emily Knoop

Fort Saskatchewan
Theresa Van Domselaar
Michelle Pinsky

High River
Janet Groenwold

Iron Springs
Ingrid Vonkeman

Lac La Biche
Danny Smaiel

Lacombe
Arlene Abma
Richard Luymes
Laura Prins
Edith Zuidhof
Martin Zuidhof

Lethbridge
Jeanette Rop
Colin Wiebe

Lloydminster
Greg Johnston
Christine Knispel

Neerlandia
Scott Janssen
Beatrice Nanninga
Brian Piers
Dawn Tuininga
David Visser
Christine Vriend

Redcliff
Lucie Bos

Red Deer
Ralph Veenstra
Tineke Veenstra

Rocky Mountain House
Marian OpdenDries

St. Albert
Louise Cournoyer
Mark Dalmaijer
Candice Lee

St. Vincent
Martine Dargis

Sherwood Park
Tara Gulyas

Spruce Grove
Henry Stad
Andrew Van Leerdam

Tilley
Art Folkerts

Winterburn
Michael Sigurdur

BRITISH COLUMBIA

Abbotsford
Cindy Kwantes

Burnaby
Mark Kocsar
Karen van Randen

Chilliwack
Brenda DeWaal

Delta
Wilda Kruize

Houston
Donna Roodzant

Kelowna
Audrey Aalders

Langley
Barbara Koole
Cliff Lieuwen
Ettina Tolkamp

Maple Ridge
Jackie Boonstra
Sue Schriek

Matsqui
Diane Vos

Mill Bay
Kathleen Siebring

New Hazelton
Marianne Kloeckner

New Westminster
Rick Vander Woude
Bruce Voogd

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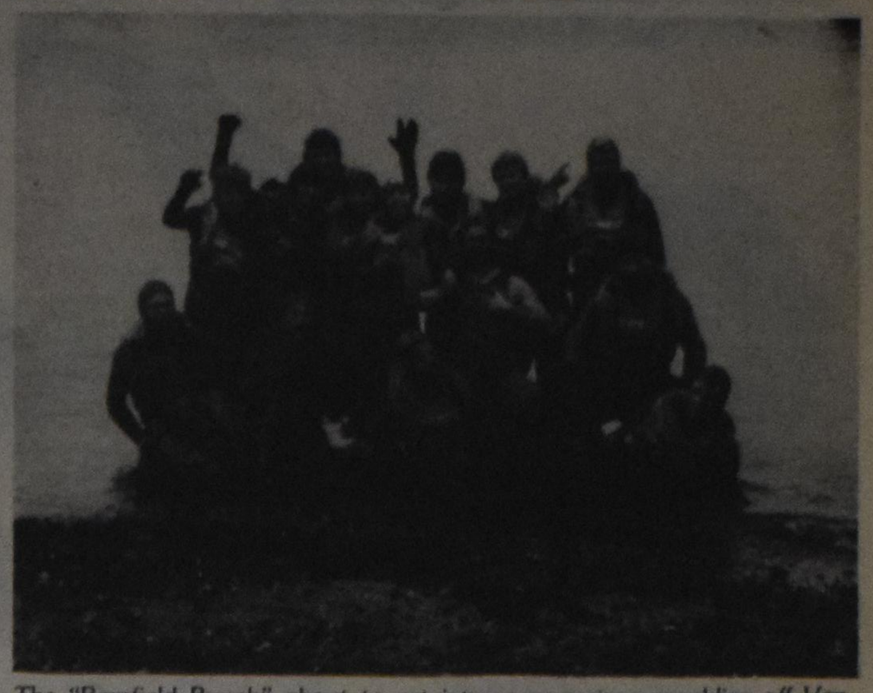
Bamfield Or Bust!



The "Bamfield Bunch" about to get into some serious snorkling off Vancouver Island.

On February 13, 1985, fifteen King's students were off to the west coast, braving the mountain highways, in a van and a car. Their destination: Vancouver Island. This biology field trip took them to the Bamfield Marine Station overlooking Barclay Sound and the Broken Islands mountain chain. The sleepy little village of Bamfield provides services for a small fleet of fishermen. In order to get to Bamfield they had to turn southwest at Port Alberni and follow a fairly well kept logging road for about 100 kilometres. In the village of Bamfield there are no roads so they had to travel by water to get around.

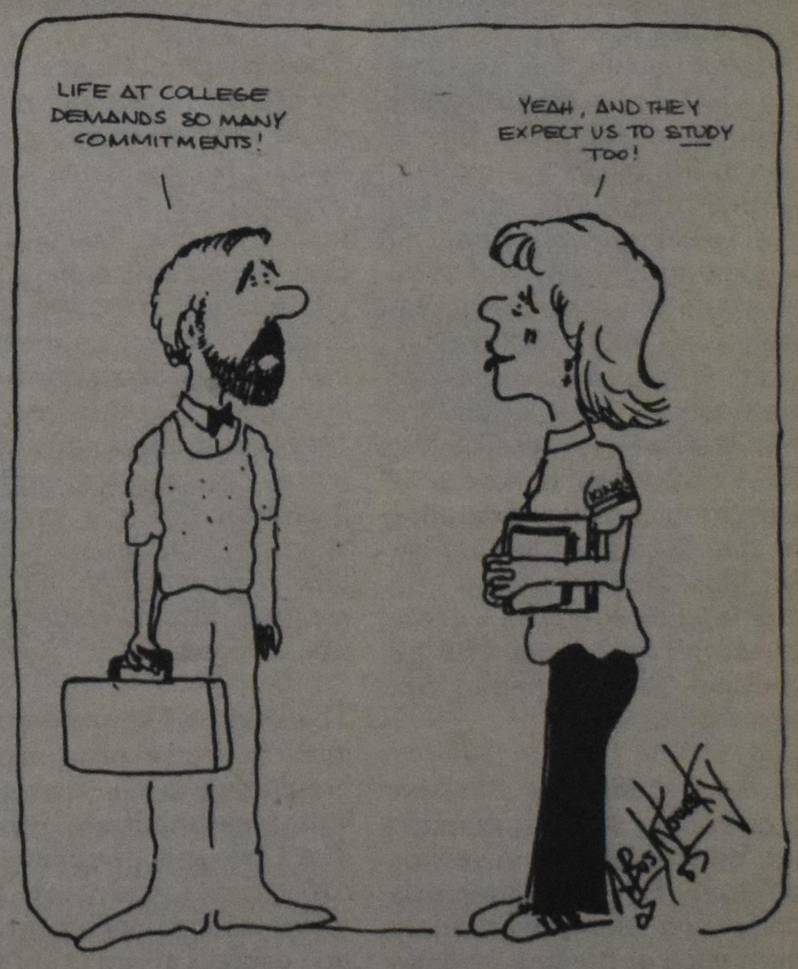
Bamfield Marine Station is an excellent choice for a biology field trip. Because of its isolation, the Marine Station is one of the best research stations in Canada, if not the world. Its virgin waters allow scientists ample opportunity for experimentation. The Station is operated by the five western Canadian universities, including The Universities of Alberta and Calgary.

The King's College students spent two days at Bamfield carrying out activities in the labs, wandering along the surf-swept beaches, and going out in boats of various sizes. After Bamfield, visits were made to the Pacific Biology Station in Nanaimo (for a tour of an experimental fish farm) and to The Institute of Ocean Sciences in Victoria. While on the island, Rimpac Divers of Sidney provided wet suits, hoods, boots, fins, gloves, masks, snorkles, weight belts, and buoyancy compensators. Then they went under water...in February! The field trip ended with sightseeing in Victoria and Vancouver.

Apart from at Bamfield Marine Station, accommodations were provided by local churches and Christian schools. The total cost for the eight-day field trip was around $150.

Because of the success of this field trip, it just may become an annual event at The King's College. After all, what could be more enjoyable than green grass, flowers, and open water...in February?

-paraphrased from an article that appeared in The King's Chronicle.



Music at The King's College

At Te Deum, Ella and Dan Tavenier, Prince George, B.C. played recorder one last time as King's students.

There's lots of music at The King's College. Music here is more than just alive and well; it is outstanding and recognized as such. The music students and faculty of The King's College have achieved much. Music students have successfully transferred and completed their degree programmes, including the Bachelor of Music (B.Mus.) at universities and colleges in Canada and the United States. Students and faculty have won prestigious awards and scholarships including the Johann Strauss Foundation Scholarship for study in Austria.

The quality of work of the music faculty is widely recognized. They are active professionally in numerous areas. These areas include performance, oratorios, opera, solo recitals, concertos, CBC broadcasts, competitions (including the 1985 International Bach Competition), lectures and masterclasses (including by invitation in the United States and Europe), service on music juries, church music conferences, and published compositions.

The College Choir gives regular concerts in Edmonton and has been praised by audiences as it has toured Alberta, British Columbia, Manitoba, and Saskatchewan. It is constantly setting higher goals in the quality of repertoire and tone production.

Various former music students are serving well as church musicians including established organists who upgraded their skills in church music at King's.

Music courses are offered at King's for both full-time and part-time students in:

Piano, Organ, Voice
-individual instruction taken for credit (junior and senior level) or non-credit

Harmony, Aural Skills
-both elementary and advanced level

Music Appreciation
-two term courses offered

cont'd on p.4

Student Life at The King's College

College students and staff alike get set for a very wet canoe race at the All-College Retreat.

At King's, you're more than just another student, you're an important member of the College comunity. Because we're small, your voice is heard, and your voice counts. If there is one thing that characterizes student life at King's, it is a close-knit community spirit that is made possible because of the small size of the institution. Our students all know each other, and they have a great time together. Just ask someone who's been here!

The close community spirit is evident in the way faculty relates to students. Classes are small, and faculty members are able to give individual attention to students. The faculty is very accessible, and freely give of their time to counsel and talk to students. A half-time student life coordinator/counsellor is available as well for consultation. Sometimes when the pressures of studying or living away from home get to be a little much, it is good to find a listening ear and receive a word of encouragement! At the same time, weekly chapel services and assemblies provide opportunity for Christian fellowship and sharing, not to mention the heated discussions that take place in the student lounge and (blush) smoke pit (a 10' X 10' room, for some reason still popular with students; it is the only place in our building where students may smoke...)
And we have fun, too, lots of good times at The King's College. Some of the best times are found during weekend College events. The potluck suppers, talentless nights, square dances,

cont'd on p.4

Academics

In February of 1985, The King's College initiated proceedings with the Alberta Private Colleges Accreditation Board for approval of a B.A. (General) programme. Since 1980, the College has offered three full years of study to any student; the proposed degree programme would simply define the programme and describe the degree. The first concentration subjects will be English, music, and philosophy, with others soon to follow. Meanwhile, the College awaits approval of the first stage of the procedure so that it can proceed with the second.

If the degree proposal goes as planned, the first students to graduate from King's will do so in 1987. In fact, students who have just finished their first year at King's may be our first graduates.

The three-year B.A. is expected to serve three groups of students. First are those students who simply want the enrichment of a general college degree and who do not intend to proceed to further study. These students are the group the degree was always intended for.

The second group is comprised of students who want a Canadian Christian education but who want a full four-year training or more. These students would take a general programme at King's and then a fourth year or a further programme at another institution.

The third group of students served by the three-year B.A. are those who would go on to take a professional after-degree teacher education programme that King's is also preparing. Such a combination would produce Christian teachers fully trained in professional skills, in knowledge of their discipline areas, and in an integrated Christian perspective. Graduates of King's education programme, planned for full implementation in 1987-88, would have earned two degrees, a B.A. and a B.Ed. This group alone justifies the programme because of the chronic need for Canadian-trained teachers in the Christian school system. Other programmes are also in the planning stages.

King's is on the move with its new government funding. New courses are being planned in physics, physical education, drama, psychology, and sociology. Every effort is being made to appoint full-time faculty in psychology and sociology, despite the dearth of Christian scholars in Canada who have developed a Christian perspective in these disciplines. We are determined to find good women and men to add to our faculty so that our students can be well prepared for leadership in the home, the workplace, the church, the academic institution, etc.

King's has always been com-

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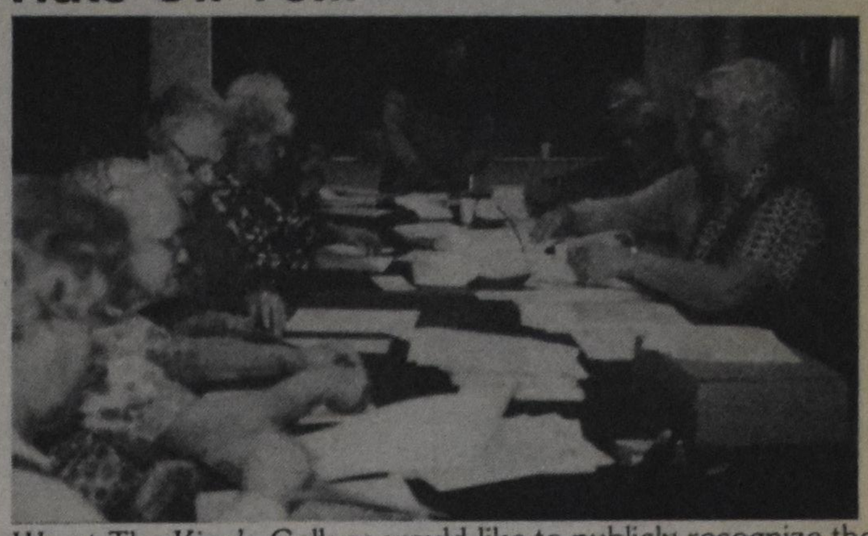
Hats Off To...



We at The King's College would like to publicly recognize the following people for the time and dedication they put into helping us with our time-consuming mass mailings.

Their contribution of time and effort is very much appreciated. And besides, we enjoy having them here!

Our hats go off to:

Mr. Don Adema
Mr. B.S. der Nederlanden
Mr. Fred Risselada
Mrs. Fen Vander Sluys
Mr. Walter Wynia
Mr. and Mrs. Okke and Mary Anema
Mr. and Mrs. Martin and Jenny Rietveld
Mr. Ubel Cazemier
Mr. Antonie Leenheer
Mr. G. Toornstra
Mrs. Johanna Van Driel
Maranatha CRC Take-A-Break

Congratulations Ellen!

Ellen is presented the Jubal Award by her piano instructor, Mr. Joachim Segger.

Ellen Vander Kloet, a first year student at The King's College, is this year's winner of the Jubal Award. This is a $300 award made each spring to a talented arts student who has put the most effort into his/her programme, as determined by a panel of professors who teach courses in the arts.

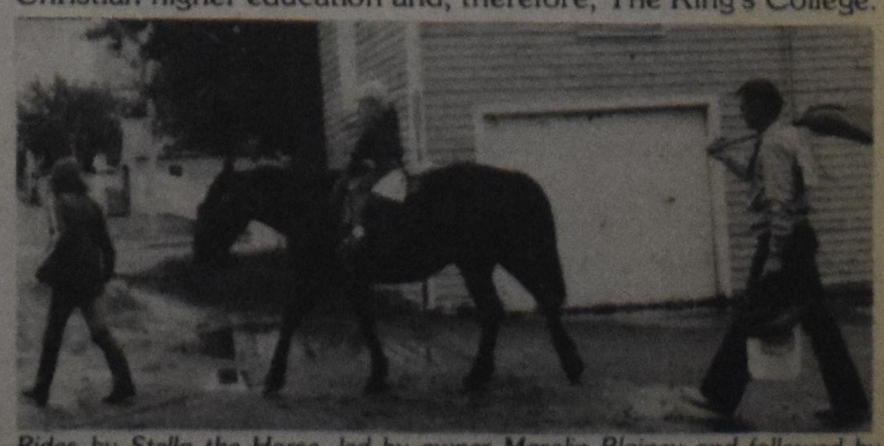
Ellen took piano lessons for the first time in her life this past year. Her instructor was King's professor Joachim Segger. It was because of her sincere effort and commitment that she did so well after only one year of piano. The award was presented at the Te Deum service (the annual academic year closing ceremony of The King's College).

Ellen is a graduate of Toronto District Christian High School and lives in Rexdale, Ontario.

Bazaar '85

The King's Guild, an auxiliary group to The King's College, again hosted a spring bazaar. This fourth annual event brought in a little over $2,000 this year.

The King's College sincerely thanks all those who put their time, effort, and/or donated items for their obvious dedication to Christian higher education and, therefore, The King's College.



Rides by Stella the Horse, led by owner Marolin Blainey and followed by not-so-willing helper John Vander Hoek, were a big attraction at the 4th Annual Spring Bazaar of The King's Guild.

Students at King's: Who and Where From cont'd

Port Alberni
Mary-Ann Kostelyk
Sandra Ryper
Jennifer Ryper

Prince George
Ella Tavenier
Dan Tavenier
Carolyn Van Der Woude

Richmond
Mike Dykstra
Wendy Venema

Smithers
Christine Bandstra
Stanley Boonstra
Mel Brandsma
Mike Ewald
Leory Kruisselbrink
Deborah Kryger
Penny Lortscher
Margie Oevering
Judy Reitsma

Surrey
Tym Berger
Helen Van Harten

Telkwa
Margaret Duursma

Terrace
Valerie Janssen
Brenda Roseboom

Vancouver
Christine Ensing

Victoria
Albert Stadt
Ken Stadt
Nellie Stadt

MANITOBA

Oak Bank
Kim Anema

Shilo
Cornell Wesselius

Winnipeg
Allan Groen
Richard Pater

ONTARIO

Beamsville
Roberta Van Huizen

Kanata
Karen Harris

Rexdale
Ellen VanderKloet

SASKATCHEWAN

Saskatoon
Sylvia Vandenberg

OUTSIDE CANADA

Bermuda
Harry Charles

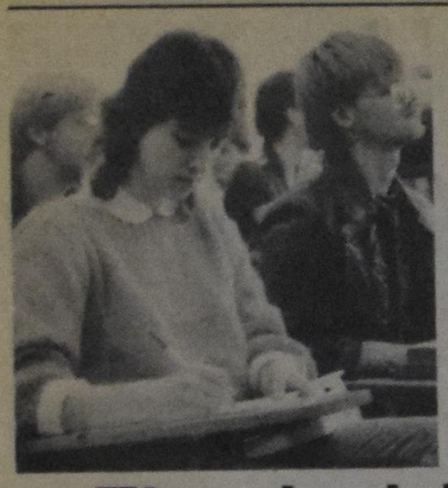
U.S.A.
(Lawrence, Kansas)
Ingrid Neutel

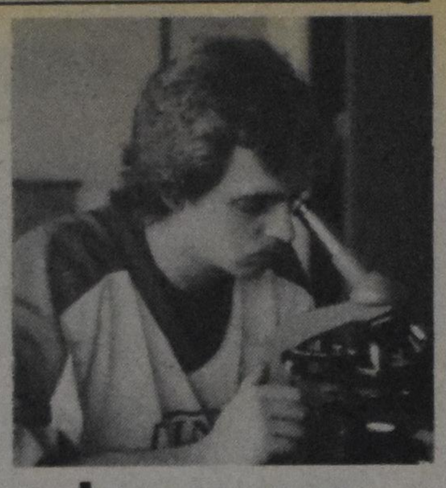
based on 1984-85 enrolment.

Academics cont'd

mitted to a productive faculty. Being aware that service in a small Christian college can be taxing and lacking in scholarly stimulation, the College has made a serious budgetary commitment to provide sabbaticals for its tenured faculty. In the first half of 1985, Dr. Harry Cook (biology) spent a sabbatical in The Netherlands, continuing his work in fish endocrinology. Throughout the 1985-86 academic session two other senior faculty members, Dr. Sid Greidanus (theology) and Dr. Kobie Kloppers (music) will be taking on major sabbatical projects. Dr. Greidanus will be spending time in three foreign countries, especially England, working on a new book. Dr. Kloppers will first participate in Bach tri-centenary celebrations at two universities in South Africa and then will undertake a major composition project for the rest of the year. The College is pleased to provide support for the scholarly and compositional work of these Christian academics as they improve their ability to serve God in the College, helping their students and the supporting community. The benefit of their work will be experienced by the Christian community for years to come.

Dr. S. Keith Ward
Academic Dean





The decision is yours

Deciding what college to attend is up to you. It is a difficult decision to make because there are so many factors involved.

At The King's College we offer you an atmosphere of learning, sharing, and growing. As a Christian liberal arts college, we offer academic excellence. As a Christian community we share and grow together. Together we are the King's College. Soon you must decide.

Consider King's

Help me in this decision.
Please send me:
___ a brochure
___ a Calendar/Catalog
___ an application form
___ an answer to this question: _____

Name _____
Address _____
City _____ Prov./State _____
Postal/Zip Code _____
Phone ( ) _____

Send to:
The King's College
10766 - 97 Street
Edmonton, Alberta
Canada T5H 2M1
(403)428-0727

Music At The King's College cont'd

Music History
-six term courses offered
Choral Conducting
-at the senior level contingent on enrolment, two term courses offered
Choral Ensemble

Instruction takes place on campus (10766 - 97 Street) except for organ lessons which are held at a number of churches in the city. Students are given the opportunity to perform in repertoire classes and in public.

Seeing Double

No, they are not twins or sisters. Before their first year at King's, they had no idea who the other was. Now Lucie Bos, from Redcliff, AB, and Sue Schriek, from Maple Ridge, BC, are close buddies. (No, we do not have uniforms here at King's!)

Courier
Vol. 10 No. 3 Summer 1985

The official publication of The King's College, 10766 - 97 Street, Edmonton, Alberta, T5H 2M1 (403) 428-0727.

The King's College is a Christian liberal arts college offering university-level education.

Connie Donkersgoed (Coaldale, AB) of the "Bamfield Bunch" and her starfish.

Student Life at The King's College cont'd

concerts, coffee houses, and sports nights are an important part of College life. Our September All-College Retreat is always a hit. This is where the community of King's is born — we just have a great time of fellowship before the school work begins.

College athletics are growing each year. We want athletes: hockey players, basketball players, volleyball players — women and men. We want you to wear the blue and grey of The King's Kyries. We are small but we take pride in our teams. Our annual spring Sports Tour travelled to southern Alberta this year. In both Calgary and Lethbridge, the men's basketball team and hockey team were successful. Our women's hockey team is active too. This past year the women's team competed in a two-day tournament in Lacombe, Alberta.

Student-organized clubs are popular at the College. The King's College Choir is very active, presenting several concerts and guest appearances each year. The highlight of their year is the annual Spring Tour. This year, the Choir visited Lloydminster, Saskatoon, Regina, Winnipeg, Brandon, Medicine Hat, and Calgary. The Choir plans to go to southern British Columbia next year. The Outdoors Club has camped in Jasper, cycled in the river vally, and skied at Elk Island National Park this year. Those with a more literary bent issue the College newspaper, **The Chronicle,** bi-weekly, and publish the College yearbook, the **Imprint,** annually. These are all important aspects of college life at King's.

The constituted student government of the student fellowship of The King's College community is the Student Coordinating Committee (SCC). All students who attend The King's College are considered to be members of the student fellowship. The purpose of the SCC is to provide a structure which will enable students to be involved in the governing and decision making of the College, and to be involved in activities and service which will encourage interaction among students, enrich their college experience, and foster an awareness of a student community.

Residential housing is not available at The King's College. The approach that the College takes regarding student housing is aimed at involving students in the community in which the institution is situated. Since students are considered as mature, responsible members of the College community, they are expected to assume the responsibility for finding suitable housing. The College does, however, assist students in finding a place to live and (if desired) compatible roommates. Depending on preference, students live in houses, apartments, and with other families on a room-and-board basis.

Edmonton is a university community. King's students are fortunate in having access to the nearby University of Alberta. Currently, many of our students are also enrolled as visiting students at The University of Alberta. Consequently, they have access to courses that are not offered at King's. In addition, they have access to the larger university library and to a public college community. As a result, King's students receive a broader college experience.

The college life of a King's student is very typical in some ways, and very unique in many others. It is a challenging, exciting, caring, growing, and rewarding experience. The feeling of a close College community as a part of the family of God is important and strong.

Budget Budget Budget Budget

	85-86 BUDGET	84-85 BUDGET	84-85 ACTUAL (10 Months)	83-84 ACTUAL
REVENUE:				
Donations	859,500	855,940	670,231	767,680
Tuition	352,500	305,000	293,272	264,140
Other	45,000	38,000	37,811	27,188
Government funding	300,000	0	0	0
TOTAL REVENUE	1,557,000	1,198,940	1,001,314	1,059,008
EXPENDITURES:				
OPERATIONAL EXPENDITURES:				
Salaries & Benefits	996,572	813,765	683,092	707,208
Educational Services	25,550	14,400	8,637	16,335
Secondary School Scholarship Program	12,500	0	0	0
Administrative	119,358	95,425	79,713	82,824
Leasehold	151,900	142,050	124,003	137,281
Financial	41,900	45,400	42,648	46,869
SUBTOTAL	1,347,780	1,111,040	938,093	990,517
CAPITAL EXPENDITURES:				
Furniture, Equipment, and improvements	56,320	23,950	24,179	16,084
Library	62,900	33,950	26,312	18,769
Loan Repayments	90,000	30,000	20,500	52,300
SUBTOTAL	209,220	87,900	70,991	87,153
TOTAL EXPENDITURES	1,557,000	1,198,940	1,009,084	1,077,670
SURPLUS (DEFICIT)			(7,770)	(18,662)

Feature

The retarded person is the most necessary member

Peter Breedveld

Every pastor, elder, deacon or church-member should have a real concern that there is not only room but a place for the mentally retarded in the midst of the congregation. The indifference or uncertainty of the church-family in regard to those members is regrettable ...

One parent recalled, bitterly, a visit from her pastor. She said, "Last month our pastor came to visit us. He seemed very uneasy about John's presence. Our child was playing on the floor, untying the pastor's shoelaces, and the pastor pretended not to notice it. Whether he was embarrassed or whether he was uncomfortable I do not know. But it was just as if John was not there. He simply ignored him, all the while talking about my joining the choir. He never even gave John a second look, and he left without even mentioning his name. I felt that John was not considered to be a part of the congregation."

Another parent mentioned the visit of two elders: "The only reference they made to our retarded daughter was that every family has a burden to carry and that the Lord had given Alice to us as our burden. There was not a word of encouragement."

After the baptism of their retarded son, a young couple lamented that "nothing was mentioned about Albert's condition. The minister made no reference to the difficulties and hardships we experienced. It was not evident that he shared our burden and wanted to make it a concern in which the congregation could share. It was not even mentioned in the prayer after baptism."

The point is clear. We have not made sufficient room in our churches, in our hearts, for those who are mentally retarded and for those families who share in the burden.

A 101 ways of loving

So what are we to do? The answer is equally clear. We are to LOVE them. We are to love them to eternal life. Love them as you would love anyone else. Take them to the ball game, to the beach, play with them, work with them, allow them to work with you, cut the lawn, do the dishes, climb a mountain or build a sand castle, do any of a 101 different things with them, and do it with love.

That's it. Plain and simple. It is the unique task of the Christian, of the Christian church, to show in word and deed that each member is significant as an image-bearer of God; each has a rightful place in the family of God's people. Each person must be allowed to share in the joys and in the responsibilities that this brings. Sound familiar? Sure, it ought to. We all know quite well that this is what it means to be part of the body of Christ. This is what it means to be actively engaged in the mandate that Christ has given us.

No training for the job?

"But how are we to exercise this mandate as office bearers in the Church? It is one thing to work out the mandate as a conscientious Christian, as one concerned with loving one's neighbour, but it is quite something else to try to work out this mandate within the official capacity of office bearer. As a minister or elder or deacon, flooded with innumerable other responsibilities, how am I to exercise the love mandate with respect to a family who has such special concerns? As one elder put it: "But we feel so inadequate to deal with the mentally retarded and their families. We are not trained and we simply don't have the know-how to counsel those families."

We can easily sympathize with this distraught elder. In a certain sense we recognize with him that the problem is difficult. But let us think practically. Certainly elders are not chosen because of their professionalism, or because of their occupation. Surely we do not place impossible demands upon their shoulders. They are chosen because through prayer and the guidance of the Holy Spirit they have been called to serve the Lord in His church.

In this light it has never been of concern what the man's occupation might be. He could be a butcher or a factory worker or a teacher or a doctor. It does not matter, for he has been called to serve, and he has accepted this calling.

Why should it matter then that he does not have a degree in psychology? Why should it matter that he does not understand the various mind disorders that fall under the general caption "Mentally handicapped?" To be an office bearer does not necessarily imply that you have to be an expert in the field of mental retardation. It does not mean you have to be a trained psychologist or a Ph.D. Parents of children who are mentally retarded do not expect this from their pastor or elder. They understand this maybe even better than elders do. They may ever resent it if an elder or pastor gives them the impression that they have the answers.

Enough to listen

What they will not resent however, what no one ever resents, is sensitivity and understanding and sympathy and love. The most important thing that an office bearer can do in this regard is to carry out the love mandate as he would even if he were not an office bearer.

It is more than enough simply to be there, share with the family, care about their needs and show concern and empathy for their struggles. It may seem humiliating for someone who desires to be *actively* engaged in the work of the Lord, but it is enough of an important ministry for someone to simply be willing to listen.

Why?

Put yourself in the shoes of the parents of someone who is mentally retarded and you will understand. The task for parents is not an easy one. There is plenty of heartache and crying and sometimes even a touch of despair. Certainly we can all understand this. And certainly we can empathize and realize that it is vital that parents of mentally retarded children be given a chance to unburden themselves on occasion, to let themselves go without having to worry about being bombarded with an arsenal of useless advice.

In this light the office bearer's responsibility is no longer seen as an impossible task, but as a unique challenge. He is presented with the opportunity not only to work with the mentally retarded and their families, but to help sensitize the entire congregation in sharing, to receive the child in love, to pray for the child and his family, and to accept him in their midst as God's gift.

Let them sing in the choir

Think of the possibilities. A church sensitized to the needs of each of its members is a church that is alive, and it is a church that allows the mentally retarded to engage in the work of the Lord as well. It is not such a difficult thing, and the rewards are tremendous.

There are always things that need to be done in any given church. It would be a real blessing if everyone in the congregation was aware enough to let Edward or Suzy get involved. Let them sing in the choir or hand out church bulletins or light the advent candles or help the janitor shovel snow or sweep the sidewalk or cut the lawn. In these and countless other ways they could help serve and enrich the lives of God's people.

And of course, a church which provides pastoral care for the mentally retarded will not only have the satisfaction derived from being involved in an important aspect of the pastoral ministry, but it will also have the added benefit of experiencing a growth in its own faith life, in its own commitment to Jesus Christ.

I am reminded of Paul's first letter to the Corinthians, the twelfth chapter, in which he says:

Our bodies have many parts, but the many parts make up only one body when they are all put together. So it is with the "body" of Christ. Each of us is a part of the one body of Christ ...

And some of the parts that seem weakest and least important are really the most necessary. Yes we are especially glad to have some parts that seem rather odd. And we carefully protect from the eyes of others those parts that should not be seen, while of course the parts that may be seen do not require special care. So God has put the body together in such a way that extra honour and care are given to those parts that might otherwise seem less important. This makes for happiness among the parts, so that the parts have the same care for each other that they do for themselves. If one part suffers, all parts suffer with it, and if one part is honoured, all the parts are glad.

Paul's words speak clearly to us in this age, to all of us who are concerned about protecting and nourishing the weaker parts of the body so that all the parts may be glad and joyful and filled with praise for the Lord our Saviour. The task is not that difficult. It only takes some doing.

Our bodies have many parts, but the many parts make up only one body when they are all put together.

Resources available:

"The Friendship series." A church-school program designed for students who are mentally retarded. It is available from the Board of Publications of the Christian Reformed Church, 2850 Kalamazoo Ave., S.E., Grand Rapids, Michigan 49506.

For more information about the ministry of the church for the mentally retarded, contact the Christian Reformed Church's Committee for Ministry with retarded persons, 1345 Colorado, SE, Grand Rapids, Michigan 49506. Upon request we will send you our magazine "Christian Companions, free of charge. Resource materials for pastors is also available upon request.

Peter Breedvelt is pastor of the Ottewell Christian Reformed Church in Edmonton, Alta. He is also a member of the Service Committee for Ministry with Retarded Persons of the Chr. Ref. Church.

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Special Report

Peaceful Presbyterian General Assembly tackles non-controversial agenda

Robert J. Bernhardt

Guelph, Ont. — The gentle mood and swift pace of the 111th General Assembly of the Presbyterian Church was due, at least in part, to the fact that the business before the Assembly this year was largely of a non-controversial nature.

The report on "The Church and Homosexuality" which might have been anticipated to generate some strong debate was adopted with only one unsuccessful attempt at amendment and hardly any debate at all.

It must also be acknowledged that the progress of the Assembly was definitely aided by the skillful and good-natured leadership of its Moderator, Dr. Joseph McLelland. Professor McLelland teaches philosophy of religion at McGill University and is on the faculty of Presbyterian College, Montreal.

The Assembly, which met from June 2 to 7, brought together approximately 270 ministers and elders from the 44 presbyteries of the church.

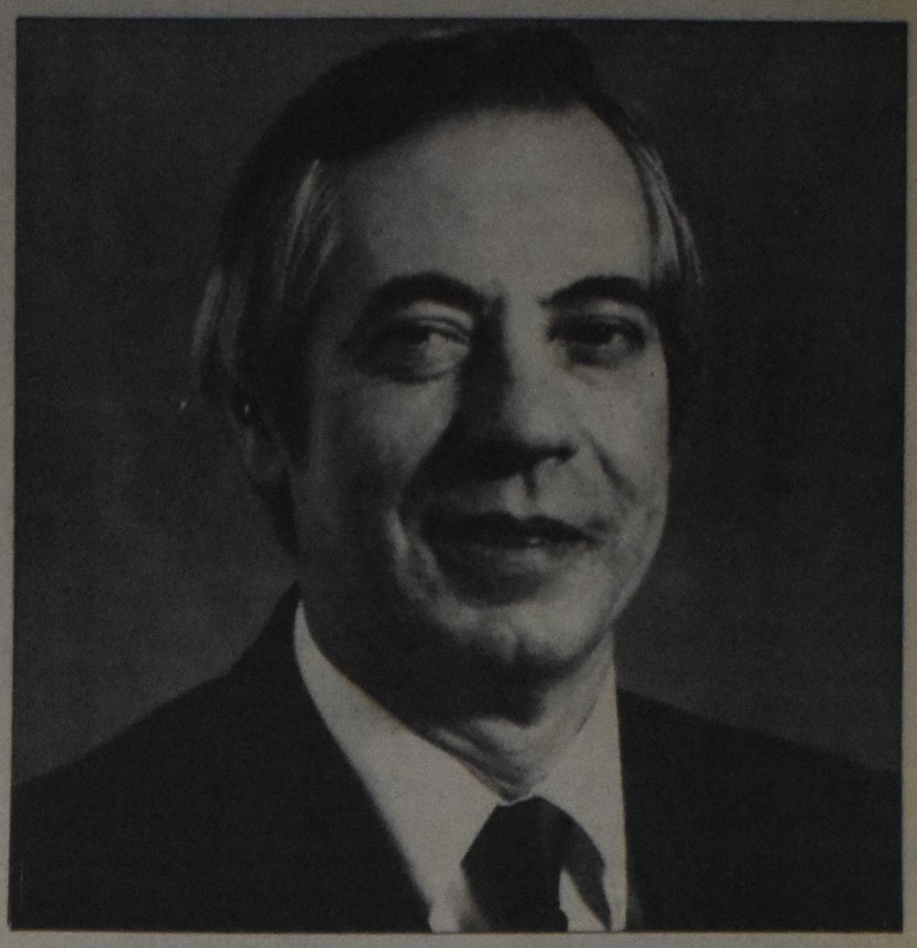
Personnel matters

In recent years the Assembly has had a staff of four Clerks with Dr. D.C. MacDonald serving as Principal Clerk. After 43 years in the ministry and 15 years as Principal Clerk of Assembly, Dr. MacDonald indicated his intention to retire. The Assembly adopted a suitable minute of appreciation acknowledging his outstanding service to the church in this important capacity.

The 1985 Assembly was also called upon to choose a successor to Dr. Charles Hay, Principal of Knox College, Toronto, who is retiring. The Board of Knox College placed before the Assembly the name of Dr. Donald J.M. Corbett as its nominee. Himself a graduate of Knox College, he holds a Ph.D. from the University of Edinburgh as well as a B.A. and LL.B. from the University of British Columbia. Dr. Corbett has engaged in the private practice of law in British Columbia as well as having served congregations in B.C., Alberta and Ontario. He is presently minister of Rosedale Presbyterian Church, Toronto. The Assembly readily endorsed the Board's nomination and appointed Dr. Corbett Principal of Knox College for an initial term of five years.

A biennial assembly?

Next year the General Assembly will meet in London, Ontario, with tentative plans underway for the 1987 Assembly to be in Cornwall, Ontario. One of the issues presently under study is the proposal that the General Assembly only meet every second year. That suggestion may be attractive financially but will be certain to be viewed with caution by many. The Presbyterian Church has operated with an annual General Assembly ever since its founding in 1875. Any steps toward a biennial assembly will need to be supported by strong assurances that the national Boards and Committees of the Church will not assume greater authority and independence in the intervals between the meetings.



Dr. J.C. McLelland, Presbyterian Assembly Moderator (photo by: William N. Stevenson)

Presbyterian mood restrained

Robert J. Bernhardt

Two unrelated factors cast some shadows over the 1985 General Assembly of the Presbyterian Church in Canada. One item had to do with finances and the other with membership.

In 1984 the Presbyterian Church experienced a half million dollar deficit. The deficit was not caused by declining givings to the national work of the church. Indeed, givings from the membership were up over 1983. However, a combination of over-expenditures and a budget based on unrealistically high estimates of revenue created the shortfall.

Since the deficit from 1984 was a first charge against 1985 revenues and since the tentative 1985 budget had also been based on figures that were recognized to be too optimistic, changes in the 1985 budget had to be implemented. the consequent effect was that all budgets of spending agencies of the church had to be reduced approximately 12% from what had been originally planned.

Reports to the General Assembly from a number of its Boards and committees strongly reflected that restraint. National staff positions are in some instances being left vacant, programs vigorously reviewed and efforts at money saving consolidation and co-operation are being actively explored. Though the long-term financial picture is not really desperate, retrenchment was the mood and will be for the next year at least.

Small loss devastating

The General Assembly also seemed somewhat disheartened by the report that the church membership had declined in 1984. For several years the Presbyterian Church has mounted a strong church growth campaign to try to turn around a 20-year history of membership loss.

Last year the mood was optimistic because the church actually posted a slight gain in membership. Though the percentage of loss in 1984 was small (about one-half of one percent) it was psychologically rather devastating. The cautiously voiced hope that the 1983 performance represented the beginning of a new trend was silenced and there seemed to be no clear interpretation of the 1984 experience.

The financial restraints and the membership statistical reports contributed to giving the 1985 General Assembly a very cautious and subdued tone.

Presbyterian statement on

Robert J. Bernhardt

Maintaining a clear distinction between homosexual orientation and homosexual practices, the General Assembly of the Presbyterian Church in Canada adopted an important statement on "The Church and Homosexuality."

The brief report included short comments on a number of pertinent passages of Scripture. In summation the report concluded, "It cannot be said that the Bible very often speaks of homosexual practices but where it does it speaks of them with disfavour ... It's voice with respect to homosexual practices is, therefore, quite clear and consistent, in fact, unusually so. We cannot find any hermeneutical principle which will allow us to ignore this clear word."

The report contains several interesting observations and cautions. It recognizes that the subject involves "to a degree unusual in ethical issues" the necessary contribution of psychiatrists and other scientists. Nevertheless, the report states: "We cannot, however, abdicate to the psychiatrists our responsibility as a church to make our own ethical decisions. The question, after all, is not whether homosexual acts are insane, but whether they are sinful. Psychiatrists are not necessarily competent to make that judgment ... An act can be quite sane and yet sinful."

The report is also cautious in becoming involved in a discussion of the causes of homosexuality. The report acknowledges that "we are not called upon as a church to determine the causes of homosexuality." Noting that even the experts fail to agree on that issue, the report simply declares that "the questions of the origin of orientation and the ethical estimation of homosexual acts are not the same" and concludes that "homosexual orientation may well not be culpable but the practice that can spring from that orientation may be so."

At the same time the report expresses caution with respect to the church's response to the homosexual. Noting the widespread "irrational fear and loathing of homosexuals in our society" the report states "we must oppose this form of hatred as vigorously as any other." In maintaining balance the report goes on to say, "on the other hand we must beware of those who label as homophobic anyone who hesitates to accept homosexuality as an equally valid alternate lifestyle."

C.R.C. — P.C.C. exchange

C.C. Staff

Commissioners to the 1985 Presbyterian General Assembly were informed that an agreement had been worked out between the Presbyterian Church and the Council of Christian Reformed Churches in Canada for the exchange of their respective contemporary testimonies.

Copies of the Christian Reformed Church's statement "Our World Belongs to God" have already been distributed to all the ministers in the Presbyterian Church in Canada. Copies of "Living Faith," adopted by the Presbyterian Church in 1984, are similarly being sent to all ministers of the Christian Reformed Church serving in Canada.

This exchange arises out of the conversations that have taken place in the last five years between representatives of the two denominations. It is intended that increased awareness of these documents will foster more communication between ministers of the two churches at a local level. It is also hoped that the whole process of preparing contemporary statements of faith will be enhanced by the exchange.

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Family

Why do you wear boots?

Communication is one important element of growing toward a healthy family, friendship or relationship, and questions are part of communication. Questions have their place. Anyone who has ever been lost on a country road, bought a farm or watched a skillful lawyer carefully ferret out the real issues involved in the Mackenzie Valley Pipeline knows the value of clear and effective questions or cross questions.

Questions hide intent

My experience, however, suggest that questions in day to day conversation are usually poor substitutes for more direct communication. Questions are incomplete, indirect, veiled, camouflaged, impersonal and as a result an ineffective means of communication. They breed defensiveness, endless explanations, endless "becauses" and general resistance. In interpersonal relations they are rarely honest requests for information. Often they are an indirect means of attaining an end, of putting a person down, of punishing, of scoring a point, of conficting of some error — a way of manipulating not leading toward honesty, clarity, or growth in responsibility.

A question like "Why do you wear boots?" often thinly conceals a criticism of wearing boots, and you, or whoever is asked that question, will probably respond by being defensive — explaining and justifying the simple fact of wearing boots.

"Where did you go?" usually isn't a question but a charge: "You know you're not supposed to cross the street!" or "I told you not to go out after eight o'clock!" They are well planned question traps — "I caught you."

"When did you get home last night?" usually means "You should have called me as you promised," or "You were late again."

"What time is it?" can hide "I'm tired. I'd like to go home now," or "I don't like it here."

By employing question-answer conversation traps we avoid identifying our real feelings, we avoid ourselves and avoid taking responsibility for our demands, our concerns, our feelings. We are safe. Instead of asking calmly, "Are you going out tomorrow afternoon?" we can reveal what is really happening. "I'd appreciate it if you stayed home with me tomorrow."

We could be honest

The question "Why do you wear boots?" does not express our real feelings as much as "I don't think boots are appropriate for you to wear in church." Instead of asking, "How come you did that?" we could be honest and say "I really feel sad about what you did."

Disclosures of this sort involve real risk because they imply meaningful person to person contact and involvement. By showing our real feelings or demands, we chance a direct refusal, rejection or challenge. But at the same time we also create a warm climate for direct and fruitful contact with the other person. We become more open with ourselves and each other and begin to take responsibility for our feelings and communications.

If you are about to ask someone a question, listen to your real feelings and express them rather than hide them in a question. If you feel caught by a questioner's question, pay attention to the questioner and try to get a sense of what his real message is and respond to that. Or you might express your feelings of being set up, caught, criticized or manipulated.

Both promote awareness and lead toward clarity and understanding. Both begin to promote a setting where trust can grow, where we can be at ease with one another, where we can grow strong in our relationships and support, encourage and promote each other's well being as God glorifiers.

(Reprinted from the Calgary Christian School newsletter)

homosexuality

The report strives to prevent the church's response to homosexual practice from being taken out of the context of other abuses of human sexuality. "Those who engage in homosexual practices are no less or no more culpable than those who engage in heterosexual licentiousness" states the report.

The study on which the report is based was undertaken during the past year. The General Assembly's Committee on Church Doctrine which prepared the report did so at the direction of the 1984 General Assembly. No doubt based on a response to the United Church of Canada's report on homosexuality last year, the Presbytery of Cape Breton had overtured the last General Assembly asking them to "affirm to our people that the Presbyterian Church in Canada holds to the teaching of Holy Scriptures that homosexual practice is sinful." With very little discussion the 1985 General Assembly adopted the report "The Church and Homosexuality" as an affirmative response to the Presbytery's request.

It must be recognized that all such action by church bodies today will be subject to much misinterpretation. The General Assembly adopted the statement on Wednesday, June 5, 1985. The distinction between homosexual practice and homosexual orientation was obviously too subtle for some journalists to appreciate. At least one Toronto newspaper the next day bannered the headline "Homosexuality is a Sin: Presbyterians."

That others may see their good works

... continued from page 10.

No, Christians must be involved in our society. It is because they have not been that things are in such a mess today. The Christian must know his or her position and its implications for whatever he or she is doing. At the same time it is necessary to recognize that God in His grace to all people has given some common ground to Christian and non-Christian alike. It is up to the Christian then to use that common ground as the basis for showing forth the Christian world-and-life view.

But this will not be done by standing off at a distance and shouting at the unbeliever to repent or Hell is his ultimate end. By close involvement with the non-Christian, manifesting all the grace of God which he or she has received, the non-Christian may then be persuaded to ask: "What makes the difference." Only then will the Christian have the opportunity of not only presenting the Gospel, but of showing its implications for the whole of life.

In this connection I am reminded of a statement recently made at a managerial conference in Toronto:

It is who we are and what we do as corporate, community and private citizens, day in and day out that is of critical determination in obtaining the public's favour.

This applies also to Christians, who should be involved to let their light so shine "that others seeing their good works, may glorify their Father who is in heaven."

Dr. Reid is emeritus professor of History at the University of Guelph and a Presbyterian minister.

Cinema Summaries

Marian Van Til

Prizzi's Honor

Rated Restricted
Stars Jack Nicholson, Kathleen Turner
Directed by John Huston

Prizzi's Honor is often amusing, sometimes shocking, and ultimately baffling.

From the start, orchestral music from a Rossini opera (appropriately Italian) skips buoyantly along getting us set for the most light-hearted of comedies. But when was the last time you thought of the Italian/Sicilian Mafia as funny? Or were asked to sympathize with Mafia hitmen?

As the opening wedding scene unfolds, set in a huge, ornately beautiful Catholic church, the film seems to be acknowledging viewers with a slight tongue-in-cheek (but sardonic) smile. As the film progresses, one becomes less and less sure it's a comedy and more unsure as to what director Huston is trying to prove. Or what he's saying about *honour*.

Nicholson plays hitman Charlie with an almost frightening combination of menace and warmth. Charlie does "jobs" for New York's leading family of mafiosi, the Prizzis. Turner is the hitwoman, Irene — "outside talent" of Polish ancestry — who initially works for the same family, and whom Charlie comes to love irrevocably.

Charlie and Irene marry; their relationship is close and passionate, the ideal marriage — a continual surprise to viewers. Meanwhile, they continue their gruesome professions. (Charlie at first balks at Irene taking part in an important "hit." He complains to his father about not being the kind of guy who wanted his wife to keep working after they were married!)

Charlie and Irene's marriage sets off a series of complications with ever more serious consequences for themselves and the Prizzi honour. It is the Mafia code of "honour" that motivates the characters' shocking final actions.

Perhaps the blending of comic elements with a fundamentally serious subject is, after all, the best way for Huston to expose the Mafia code of "ethics" for what it is — an insidious distortion of human honour and dignity.

The film contains some vulgar language and sexual immorality (in addition to other obvious forms of Mafia immorality). Some readers may benefit from a careful discussion of the film's (Huston's) treatment of honour/morality, but in general it is **not recommended.**

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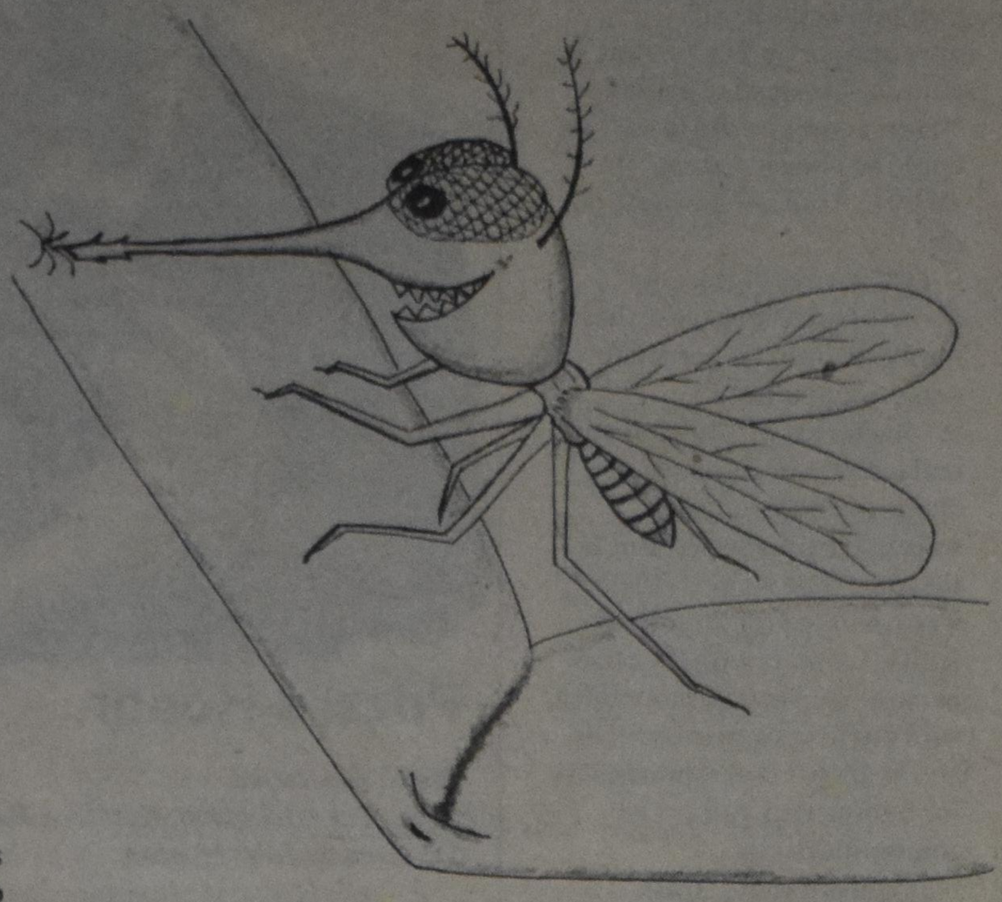
Hum-m-m-m-m..... slap! (mosquitoes)

Nobody likes a mosquito. It seems to be summer's unwelcomed guest! As soon as you hear its familiar humming sound or you get your first annoying and itchy bite, you know the mosquito is here for the season.

Whether you stay home this summer, do some travelling, or go camping, mosquitoes will probably accompany you. So you may as well find out a bit about them. How and why do mosquitoes bite? What makes their familiar humming sound? Is a mosquito good for anything?

The mosquito's long needle-like mouth is called a proboscis. Besides drinking nectar from flowers, the proboscis on the female is used to jab you and suck your blood. Only female mosquitoes bite, they need blood in order to develop and lay their eggs. The proboscis is really like a tube. Inside are several sharp, jagged bristles used to jab you and make a hole in your skin. There are also two thinner tubes in the proboscis, one to suck your blood and the other to pump saliva into you. It is this saliva that makes you itch! The saliva also makes your blood flow smoothly so the mosquito can suck it up easily.

If you watch the mosquito as it dines on your blood, you will see its abdomen swell up like a balloon. One good meal will last for several days!



Did you ever notice that you get most of your mosquito bites in the evening after the sun goes down? That's because the hot sun can easily dry out a mosquito, causing it to die. So watch out when you're hiking through the cool woods or sitting outdoors on a summer's evening!

What makes that high pitched humming sound as a mosquito flies near your ear? It is made as the mosquito flaps its wings very rapidly, about 500 to 600 times per second. They go up and down so fast that we can barely see them! Although the wings look fragile, they are strong. Top flying speed for most mosquitoes is about 50 kmph. That's the speed limit on most city streets.

Are mosquitoes good or bad? Most of us try to kill them because they are a nuisance and because they carry diseases. But mosquitoes are good food for many birds and other animals. Our unwelcomed summer guests do have a place in nature.

Hey kids,

School is finished for another year. Welcome to your well earned summer holidays! I hope they'll be lots of fun and that you will be kept safe.

I'm sure many of you will be travelling long distances to visit relatives, see the country or find a perfect campground.

I've collected some activities to help pass the kilometres enroute to your destination. And since the mosquito will probably accompany you wherever you go this summer, I've included some information on this pesky little insect.

Even if you don't go far or stay at home this summer, you can work on a summer log or journal of all the interesting things you see or do. Here's all you need to do. Get a notebook and put a date on each page. Every evening as you travel or are on vacation, fill in where

you were that day, what you did or saw, or any other interesting information you want to remember. Make your log more interesting by adding pictures, postcards, maps and pamphlets wherever you can. When you're done, you'll have a great souvenir of the summer of '85.

Have fun with this page, tear it out and tuck it into your travel log.

Happy holidays!!

Tongue twisters

Can you say "PEGGY BABCOCK"? You probably can. Now try saying it five times in a row, quickly. Could you? If you're like me, your tongue got in a muddle after the second or third repetition.

"PEGGY BABCOCK" is a tongue twister. Tongue twisters tangle your tongue. We say them just for fun. Tongue twisters are passed down through the years by word of mouth. The authors of most of them are not even known. Each generation adds some of its own, but only the best tongue twisters remain popular and are passed down through many generations.

Although tongue twisters are good for a laugh, they have a serious side too! They're useful to help train and test voices for various jobs. A radio announcer, an actor or even someone with a speech difficulty may be sent home to practise a tricky tongue twister!

Here are a few that you can have fun with this summer. Try to say them quickly several times in a row. Practise them as you're travelling the long highways on your trip or while waiting for the rain to stop while you're out camping.

Double bubble gum bubbles double.

This is a zither.

She says she shall sew a shirt.

Sally's selfish selling shellfish,
So Sally's shellfish seldom sell.

I never felt felt that felt like that felt felt.

Which wristwatches are Swiss wristwatches?

When does the wristwatch strap shop shut.

Trip games

Where are you going for your summer vacation? Do you have to travel to get there? If you find yourself strapped to your seat for hours at a time, try these two games to help the time fly by.

1. Highway alphabet

As you travel along the highway by car, look for an object that starts with "A." Say the word aloud and then the next person finds something that begins with "B", then "C," "D" and so on. Take turns until you have completed the alphabet. "Q" will be an especially difficult letter, unless, of course, you pass the Queen.

2. Add-a-story

Begin telling a story. Make it up as you go along or use a true story. As soon as you come to an exciting or weird part say, "Stop!" Then the next person adds a few sentences and says, "STOP," at the next exciting part. Keep passing the story around till it's finished or everyone has had a turn or two. You'll be surprised how your story ends!

Try this!

Get out a pencil and paper and see if you can find at least ten words hidden in each of these words.

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Thanks

LOS: Touched by the many best wishes and expressions of friendship, we would like to thank all those who remembered us on the occasion of our double 35th Anniversary. It has greatly added to our joy! A very special thank you to our family as well as to the congregation of First Chr. Ref. Church in Kemptville who marked these days with wonderful celebrations.
Soli Deo Gloria!
Pastor and Mrs. Dick C. Los.

SCHURINGA: We would like to thank God for the 60 years He granted us, for His care and guidance through our life together. A special thank you to our children, grandchildren and for the many cards, flowers and best wishes from friends and relatives who made this day very special for us.
Mr. and Mrs. H.P. Schuringa, 23 Edgebrook Dr., Rexdale, ON M9V 1E1

VISSER: We would like to thank all our relatives and friends for all the flowers, cards, and best wishes. A special thanks to all the children, grandchildren and great-grandchildren, for all they did to make our 65th Wedding Anniversary a special, unforgettable day. Above all, we thank God for His care and guidance through our life together.
Mr. and Mrs. Adrian Visser, 7900 McLaughlin Rd., S., Apt. H507, Brampton, ON L6V 3N2

Births

COLYN: We thank the Lord for His gift to us, our first daughter, a beautiful, healthy girl. LAUREN JANETTE was born June 10, 1985, weighing 9 lbs. 12 oz. Lauren is a sister for Justin and Christopher and first granddaughter of both Mr. and Mrs. B. Bonvanie of Willowdale, Ont. and Mr. and Mrs. Wm. Colyn of Wellandport, Ont.
Joe and Joanne Colyn, 1138 Bennett Terrace, Woodstock, ON N4S 8E8

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deWALLE: Frank and Anne thank the Lord for entrusting to their care a second child, JOANNA JANAE MARY, born May 29, 1985. Sister for Samuel and granddaughter for Mrs. Johanna Dekens of Lethbridge and Mr. and Mrs. Sam and Wietske de Walle of Calgary.
904 - 21st St., S., Lethbridge, AB T1J 3K9

VAN HARTEN: Thankful to God, we are happy to announce the birth of our grandchildren:
To Carl and Ann van Harten, Orangeville, MICHELLE RUTH, March 19, 1985, sister for Meagan Sarah.
To Bob and Herma Turner, London, CANDICE AUDREY MARY, May 11, 1985.
To Len and Grace van Harten, RACHEL JANA, June 3, 1985.
Grandparents Henk and Audrey van Harten, R.R.#1, Caledon East, Ont.

Marriages

BOS-KOERSSEN: In the spirit of Christian joy, Koos and Roelie Bos of Oshawa, Ont. are pleased to announce the forthcoming marriage of their daughter ANNETTE to HARRY, son of Bernard and Annie Koerssen of Rexdale, Ont. The wedding will take place, D.V., August 10, 1985, at 3:00 p.m., in the Zion Chr. Ref. Church, Oshawa. Dr. Henry Wildeboer officiating.
Future address: 507 Cherryhill St., Oshawa, ON L1H 7S1

DE JONG-VISSER: Mr. and Mrs. Dick De Jong are pleased to announce the forthcoming marriage of their daughter MARIANNE to MARK Visser, son of Mrs. Allice Visser. The wedding will take place, D.V., on Saturday, July 13, 1985, at 3:30 p.m., at the Grace Chr. Ref. Church, Chatham, Ont. Rev. Wm. Dykstra officiating.
Future address: 565 Queen St., Chatham, ON N7M 2J7

ENGELAGE-HARINGA: "It is not good for the man to be alone. I will make a helper suitable for him" (Gen. 2:18).
Thankful to the Lord, who brought them together, Mr. and Mrs. Hilbrand Engelage and Mr. and Mrs. Herman Haringa announce the forthcoming marriage of their children ELLIE and DAVID. Ellie is a granddaughter of Mr. Fred Engelage, Oshawa, Ont. and Mrs. Jacoba Katerberg, Drayton, Ont. David is a grandson of Mr. Jan Semplonius, Bowmanville, Ont. and Mrs. Lutske Haringa, Wolvega, Friesland. This celebration of love will take place, D.V., on August 24, 1985 at 3 o'clock in the afternoon in the Hebron Chr. Ref. Church of Whitby, Ont. Rev. Ronald Fisher officiating.
May God bless and keep you in His constant care in your complete life together from this moment on.
Home address: 111 Winchester Rd., Brooklin, Ont.

GEERLINKS-ZWIER: Mr. and Mrs. Harm Geerlinks of St. Ann's, Ont. and Mr. and Mrs. Klaas Zwier of Wellandport, Ont. are happy to announce the forthcoming marriage of their children, SHARON and ROB. The wedding will take place, the Lord willing, on July 13, 1985, at 2:00 p.m. in the Riverside Chr. Ref. Church of Wellandport. Rev. H. Katerberg officiating.
Future address: 11 Lisa St., Apt. 1409, Brampton, ON L6T 4E8

HENTO-DE JONGE: With joy and thanksgiving to the Lord, we, the children of Mrs. Jacolien Hento and Mr. Adriaan N. de Jonge announce their marriage which took place on June 29, 1985, in the Red Deer Chr. Ref. Church.
Congratulations Mom and Dad from:
Alie & Tim — Red Deer
Chris & Hennie — Calgary
Henry & Rusty — Red Deer
Jenny & Bas — Peace River
Victor & Rhondy — Delburne
An & Herb — Red Deer
Gerhard & Norma — Peace River
Ida & Norm — Red Deer
George & Nancy — Edmonton
Pearl — Red Deer
Janny & Marinus — Rocky Mountain House
Grandchildren and great-grandchildren.

HOITING—SELKE: Mr. and Mrs. Ray Hoiting are pleased to announce the forthcoming marriage of their daughter, BRENDA to EDWARD JOHN, son of Mr. and Mrs. John Selke of Clyde, Alta. The wedding will take place D.V. on July 13, 1985 at 11 a.m. in the Clarkson Chr. Ref. Church in Mississauga, Ont. Rev. Wm. Veenstra officiating.
Future address: 6425 — 101 Ave., Apt. 205, Edmonton, AB T6A 0H4

Marriages

SIEBRING-TOLKAMP: With joy and thanksgiving Mr. and Mrs. Klaas Siebring of Mill Bay, BC and Mr. and Mrs. Chris Tolkamp of Langley, BC announce the forthcoming marriage of their children LIZ and TIM. The wedding will take place, the Lord willing, on Saturday, July 20, 1985, at 12:30 p.m., in the Chr. Ref. Church of Duncan. Rev. M. Contant officiating.

WITTEN-VANDEN BRINK: Mr. and Mrs. Martin Witten and Mr. and Mrs. John Vanden Brink of Edmonton are happy to announce the forthcoming marriage of their children, RITA Witten and HANS Vanden Brink. The wedding will take place, D.V., on July 27, 1985, in the Ottewell Chr. Ref. Church of Edmonton. We wish you God's blessing, Rita and Hans, as you walk down life's path together.
Future address: #132 Homestead Crescent, Edmonton, AB T5A 2Y1

Anniversaries

Happy Anniversary to you Mom and Dad, Opa and Oma.
"Unless the Lord builds a house, its builders have laboured in vain" (Psalm 127).
We, as children, thank you for portraying this, your wedding text through your lives and marriage.
Congratulations to,

SIDNEY and ANNA ADEMA
(nee Steursma)

for 40 years of happily married life here in God's kingdom. May He bless you abundantly with many more!
Love from your children and grandchildren:
John & Gerdie Adema; Elaine, Steven, Daniel, Kevin
Lucy & Ken Van Wyk; Rachel, Caleb, Joel
Yetty & John Joosse; Joshua, Angela, Sara, Eva
Jake & Coby Adema; Jeremy, Mike, Tim, Jeff, Chris, Joanna
Cor & Betty Adema
Peter Adema
Bert & Ruth Adema; Leah
Sid & Jane Adema; Naomi, Matthew, Elizabeth, Lindsey
Martin & Tracy Adema; Kimberly, Nathan, Renée, Ruben
Mary & Bob Hesselink; Toni, Eileen
Robert Adema & Carolyn DeKleer
Wendy Adema
Paul Adema
Open House at the Chr. Ref. Church of Georgetown, Trafalgar Rd., Saturday, July 13, from 2-5. Best wishes only or donations to CRWRC (Sierra Leone).

1960 July 20 1985
With joy and thanksgiving to the Lord, we are happy to announce the 25th Wedding Anniversary of our dear parents and grandparents,

JOHN and PAT VANDERMEER
(nee Jaarsma)

We pray that the Lord will continue to bless you with many more years of love and happiness together.
Lots of love always:
Rob & Audrey Cote; Michael, Erin, Carlyn — Smithers, BC
John & Karen Fokkens — Georgetown, Ont.
Ed — Langley, BC
Elaine — Langley, BC
Jennifer, Nancy, Trevor — Smithers, BC
Friends and relatives are invited to an Open House at the Smithers Christian School gym from 8:00 - 10:00 p.m. on July 20, 1985.
Home address: Box 211, Smithers, BC V0J 2N0

Congratulations

Anniversaries

Congratulations to Pieter and Sjaene Koel (nee Van Delft) who will celebrate their 50th Wedding Anniversary, D.V., on August 1, 1985.

With joy in our hearts and thanks to our God we wish to announce the 25th Wedding Anniversary of our parents,

JANIE and ARJEN BOERS
(nee De Jager)

on Tuesday, July 16, 1985. Celebrating this happy occasion with them are their children:
Ralph & Anita De Jong
Helen Boers
Jennifer Boers
Wedding text: "... and they built an altar unto the Lord ..." (Genesis 12:8b).

1945 July 12 1985
With joy and thanksgiving to the Lord, we are happy to announce the 40th Wedding Anniversary of our parents and grandparents,

AREND and MARIE DE BOER
(nee Vander Meer)

We pray that the Lord may bless them and keep them in His care.
Congratulations and love from:
Sid & Joanne De Boer; Christopher, Martin, Bradley, Carrie, Sean — Hamilton
John & Adrienne Keizer; Angela, Kevin, Scott, Krista — Smithville
Jasper & Marg DeBoer; Jodi, Jaimi — Hamilton
Arnold DeBoer
Friends and relatives are invited to an Open House Saturday, July 13, 1985, at the Mt. Hamilton Chr. Ref. Church from 2-4 p.m.

York Hagersville
1960 July 16 1985
"But as for me and my household, we will serve the Lord" (Joshua 24:15b).
With abundant joy and thankfulness to our gracious God and Father in heaven, we are happy to announce the 25th Wedding Anniversary of our parents,

JOHN and MARIA HENDRIKA HEEG
(nee Blyleven)

We praise and thank God for the blessing of 25 years of marriage which He has given you. It is our prayer that the Lord will continue to bless you with His Word and Spirit, and keep you in His care in the days that lie ahead as He has done in the past.
Congratulations Dad and Mom!
With love from your children:
Stuart & Henrietta Heeg — Hagersville, Ont.
Bill
Ron
Paul
Wayne
— all at home
Open House: July 16, 1985, from 2:00 - 5:00 p.m. and 7:00 - 10:00 p.m. at their home.
Best wishes only, please.
Home address: R.R.#1, Hagersville, ON N0A 1H0

More classifieds on page 16.

Amsterdam Abbotsford
1935 August 1 1985

PIETER and SJAENE KOEL
(nee Van Delft)

With thankfulness to God, we share in the joy of our parents as they celebrate their 50th Wedding Anniversary.
With thanks to Dad and Mom for your faithful love to us from:
Neil & Lois Koel; Curtis, Blair, Derek — Parksville, BC
Paul & Margaret Postma; Peter, Darren, Monica, Carla — Abbotsford, BC
Peter & Patricia Koel; Julie, Jennifer — Burnaby, BC
Rita Van Dyk; Vincent, Conrad — Abbotsford, BC
Wedding text: "Vraag naar de Heere en zijn sterkte, zoekt zijn aangezicht geduriglijk" (Psalm 105:4).
Best wishes only, please.
Home address: #601 - 2445 Ware St., Clearbrook, BC V2T 2L9; phone: (604) 852-2712.

Dedemsvaart Burlington, Ont.
1945 July 31 1985
With joy and gratitude to the Lord for His many blessings, we hope to celebrate, the Lord willing, on July 31, 1985, the 40th Wedding Anniversary of our parents and grandparents,

WIEBO and BOUWIENA JAGER
(nee Vanderzee)

Ann & Ebbel Dykstra — Ottawa, Ont.
Annette & Frank Ludwig — Brampton, Ont.
Tina & Harold Ludwig — Carman, Man.
Joe & Jenny Jager — Ottawa, Ont.
Hank & Margaret Jager — Hamilton, Ont.
John & Mieke Jager — Hamilton, Ont.
Ed & Cathy Jager — Beamsville, Ont.
and their 28 grandchildren.
An Open House will be held at the hall of Ebenezer Can. Ref. Church, 607 Dynes Rd., Burlington, Ont., on Saturday, August 3, 1985, from 2:30 - 4:30 p.m.
642 Appleby Line, Burlington, ON L7L 2Y4

June 30, 1955 — June 30, 1985
With great joy and thanksgiving to the Lord, we are happy to announce the 30th Wedding Anniversary of,

JOHN and TRUDY KRUID
(nee De Roos)

We pray that the Lord will continue to bless them, guide them and keep them in His loving care for many years to come.
With our deepest love and appreciation, your children and grandchild:
Henry & Jane; Tiffiny
Marguaritha & Paul
Felicia
Home address: R.R.8, Dunnville, Ont.

Classifieds

Anniversaries

Groningen, Holland — Strathroy, Ontario
1955 July 12 1985
"In all your ways acknowledge Him, and He shall direct your paths" (Prov. 3:6).
With much joy, we thank the Lord for blessing our parents,

TOM and HENNIE BERGSMA
(nee Hofsteenge)

as we celebrate with them their 30th Wedding Anniversary.
We pray that the Lord may continue to bless and keep them in His care.
Congratulations and love from your children:
Joyce & Christopher, Neil, Ron
Home address: 317 Drury Lane, Strathroy, ON N7G 3E8

Tzummarum (Fr.) Springfield, Ont.
1940 July 11 1985
With joy and thanksgiving, we announce the 45th Wedding Anniversary of our parents,

TOM and ALICE PASMA
(nee Struiksma)

We thank God for having provided for them in the past years. We pray that He will continue to bless them in the coming years. Thank you, Mom and Dad, for all you have and continue to do for us, your children and grandchildren.
With love and congratulations:
John & Lena Pasma; Tim, Kevin, Mike — Tillsonburg, Ont.
Tena & Dick Poortinga; Dorothy, Anita, Wendy, Sharon — Saskatoon, Sask.
Betty & Nick Bergsma; Mark, James, Jonathan, Daniel — Brownsville, Ont.
Jack & Aurelia Pasma; Jennifer, Chad, Chandra, Kelly, Bethany — Springfield, Ont.
Sally & Hugo Marcus; Scott, Jared, Paul, Shannon — Orillia, Ont.
Home address: R.R.1, Springfield, ON N0L 2J0

1960 July 23 1985
"How good it is to sing praises to our God, how pleasant and fitting to praise Him" (Ps. 147:1).
With great joy and thankfulness to God, we celebrate with our parents,

WILLIAM and HILLEGONDA SMITH
(nee Vos)

25 years of marriage.
We pray that the Lord will continue to bless you with health and happiness.
With love:
John & Karen
Dwayne & Gladys
There will be an Open House at the Smith's home on July 27, 1985, from 2:00 - 4:00 p.m.
Best wishes only.
Home address: 84 Seagram Dr., Waterloo, ON N2L 3B7

Georgetown, Ont. — Stratford, Ont.
1960 July 15 1985
With thankfulness to God, we announce that 25 years ago our parents and grandparents,

JAMES (Jim) and HILDA VAN DER VOORT
(nee Braam)

were united in marriage. Rev. D.C. Los officiated at the ceremony.
We also celebrate at the same time Dad's quarter century of service in the Ontario Provincial Police Force in Orillia, Ont. and Stratford. It is our prayer that the Lord will continue to bless and keep them in the years to come.
With a lot of love and congratulations from all of us:
Margaret & Steve Klingenberg; John — Ingersoll, Ont.
James — Grand Rapids, Mich.
Angela — at home
Wedding text: "Jesus also was invited to the marriage" (John 2:2).
Home address: 63 Morison St., Stratford, ON N5A 5L1

Anniversaries

Woodbridge, Ont. — 71 Pine Ridge Ave.
July 16
With thankfulness to our Lord, we are happy to announce the 55th Wedding Anniversary of our parents,

CORNELIUS and WYNTJE VANDENBOR

Congratulations to you both, who are in your 80th year. We pray that you may continue to enjoy your life together in good health for many years to come.
With love from your children:
Alie Ramsay and children
John & Mildred Vandenbor and children
Cor & Marilyn Vandenbor and children
Wynand Vandenbor
Nellie & Quinto Bianco and children
Willy & Piet Idzerda and children
24 grandchildren and 21 great-grandchildren.
We are having Open House from 10 a.m. to 12 a.m. and from 2 p.m. to 5 p.m. also from 7 p.m. to 10 p.m.
Everyone welcome.
Best wishes only.

With grateful hearts and thankfulness to God, we announce the 40th Anniversary of our parents,

ARIE and ADRIANA VAN TUYL
(van Steenbrugge)

on July 19, 1985.
Psalm 128.
It is our prayer that the Lord may continue to surround them with His love and grace, and bless them with many more years of marriage.
Henk & Rita Van Tuyl; Jason, Jeffrey
Joe & Ann Van Tuyl; Joanne, Monica, James
Harry & Beatrix Van Tuyl; Michelle, Bernice, Jonathan
Leo & Tina Van Tuyl; Adam, Matthew, Sarah, Rebekah
John & Carol Van Tuyl; Christopher, Megan, Alexander
Open House will be held on July 19, 1985, from 8:00 p.m. till 11:00 p.m. in the Wellandport Christian School gymnasium.

1960 July 26 1985
"The Lord shall preserve your going out and your coming in from this time forth and even forever more" (Psalm 121:8).
The children of,

LOURENS and AUKE WIERENGA
(nee Havinga)

are pleased to announce their Silver Wedding Anniversary.
Twenty-five years of happily married life gives us reason to believe that this event should be celebrated with thankfulness to the Lord.
Festivities will be held in Burlington Chr. Ref. Church (New St.) basement Friday, July 26, 1985 from 7 - 9:30, D.V.
Congratulations Mom and Dad!
Much love:
Trudy & Harvey De Jong
Bert Wierenga
Elly Wierenga
Rick Wierenga

Personals

Entrepreneur/actor in excellent health, outdoors type, likes water sports, horseback riding. Interests include: politics, acting — stage and screen play, and dedication to the absolute standard of the almighty God. Would like to meet country girl (late 20s) with similar interests. Object: family life.
P.O. Box 351, Markham, ON L3P 3J8 (Main St. P.O.).

Check our Calendar for Events in your area.

Obituaries

After a lengthy illness, the Lord has released from his earthly suffering our beloved husband, father, grandfather and great-grandfather,

JACOB DEWAL

on Thursday, June 6, 1985, at the age of 73 years.
Beloved husband of:
Tryntje DeWal (VanVeen)
Loving father of:
Hotze & Mientje DeWal — Trenton
Albertje Eyzenga — Beachburg
Tjalling & Janke DeWal — Cobden
Geziena & Barrie Davies — Beachburg
Jacob & Marie DeWal — Beachburg
Hennie & Arend Streutker — Woodstock
31 grandchildren and 14 great-grandchildren.
Brother of:
Tryntje & Roel Telgenhof — Ureterp, Ned.
Petronella & Kees Heerema — Armadale, Aus.
Wouterina DeWal — Ned.
Jeltje & Bart Puite — Drachten, Ned.
Funeral services were conducted by Rev. Ken Ritsema of the Zion Chr. Ref. Church, Pembroke, Ont. on Saturday, June 8, 1985. Interment Beachburg Union Cemetery.
Funeral text: "I have fought the good fight, I have finished the race, I have kept the faith" (II Timothy 4:7).
Address: Box 202, Beachburg, ON K0J 1C0

"He who believes in me, though he may die he shall live" (John 11:25).
On June 10, 1985 the Lord took home His child,

SJOUKJE LAMBERINK
(nee Storteboom)

at 40 years of age.
Dear beloved sister of:
Betsy & Anko Terpstra — Canada
Roelof & Ge Storteboom — Holland
Aafke & Henk Wieringa — Canada
Onne & Froukje Storteboom — Canada
John & Grace Storteboom — Canada
Jannie & Henk Huizing - Canada
Tamme and Mientje Storteboom — Canada
Lea & Tiemen Oldenhuis — Holland
Boukje & Rinze Kooistra — Holland
Willy & Ray Hoiting — Canada
Jopi & John Beumer — Holland
Gerrit & Ineke Storteboom — Canada
Oetse & Kuini Storteboom — Holland
Dear Aunt of 60 nephews and nieces.
May the Lord strengthen and surround her husband Bill and their children with His love.
R.R. 2, Acton, Ont.

On the 10th day of June, the Lord in His appointed time, freed from all suffering, and received to Himself, our dear friend,

SONJA LAMBERINK

May the peace that Sonja experienced, and that passeth all understanding, be with her husband Bill and family.
Lovingly remembered by:
John & Greta Haanstra
Jake & Dorthy Kuiken
Bert & Ann Looyenga
John & Aly Looyenga
Harry & Joyce Rinsma
Bert & Linda Vanderlaan
Dick & Agnes Wyga
— Acton, Ont.

The Lord is my shepherd; I'll not want

Obituaries

Called unto glory on May 26, 1985, our dear daughter and sister-in-law,

KATHY MANS

Kathy loved to sing and will now sing in His heavenly choir at the age of 44.
Sadly missed:
Mr. & Mrs. Albert Mans — Dunnville, Ont.
Harry & Virginia — Winona, Ont.
Bill & Sieny Ytsma — Dunnville, Ont.
Gayle & John Knight — Grand Rapids, Mich., USA
Gary & Helen Mans — Dunnville, Ont.
Nick & Karen Mans — Dunnville, ONt.
Jenny & Rodney Stuwart — Dunnville, Ont.
Funeral services were held on May 29, 1985, from the Chr. Ref. Church in Brantford. Ref. Hoogsteen officiating.
May God strengthen and comfort John and his children in this great sorrow.

February 9, 1907 June 23, 1985
"Let everything that breathes praise the Lord" (Psalm 150:6).
Peacefully went home to be with his Lord,

TAEKE MIEDEMA

90 Lakeport Rd., St. Catharines, Ont.
Beloved father of: Jannetje Van Buren & the late Grietje Veltman, 1970.
Dear father of:
Sidney & Nellie Miedema — St. Catharines, Ont.
Evelyn & Dick Teeuwsen — St. Catharines, Ont.
Gertie & Charlie Koopman — St. Catharines, Ont.
Grace & John Bakker — St. Catharines, Ont.
George & Grace Miedema — St. Catharines, Ont.
Fred & Lorna Miedema — Niagara Falls, Ont.
Opa to 23 grandchildren and ten great-grandchildren.
Stepfather to:
Len & Lenie Van Geest — Waterdown, Ont.
Corrie & Simon Eygenraam — Brampton, Ont.
Wil & Gerry Jonkheer — Whitby, Ont.
Jannie & Ralph Suk — St. Catharines, Ont.
Gerda & Al Zietsma — Ancaster, Ont.
Max & Judy Van Geest — New Zealand
Case & Marian Van Geest — Fenwick, Ont.
Bill & Ann Van Geest — Fenwick, Ont.
27 step grandchildren and four step-great-grandchildren.
Also survived by three brothers and three sisters in Holland.
Funeral service was held on Tuesday, June 25, 1985, in the Trinity Chr. Ref. Church, St. Catharines, Ont. Rev. H. Jonker officiating.

SONYA LAMBERINK
The consistory of the Bethel Chr. Ref. Church of Acton, wishes to express their deepest sympathy to the family Lamberink on the passing away of their wife and mother Sonya Lamberink.
"Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever" (Psalm 23:6).

The Chr. Ref. Church of Waterloo expresses its sympathy to the Vandenberg family with the death of,

BERT VANDENBERG

May you be comforted with the comfort we receive from God. (2 Cor. 1:3,4).
Congregation of the Chr. Ref. Church, Waterloo, Ont.

Obituaries

The Lord in His infinite wisdom, took, at His appointed time, our beloved daughter and sister,

WINNIE PYPKER
(nee Koopmans)

at the age of 40.
She was granted the ultimate healing which she so longed for, when the Lord called her home on June 14, 1985. She was able to testify of her faith in the Lord right to the end and has been a tremendous witness in her community.
"Then I heard a voice from heaven say, 'Write: Blessed are the dead who die in the Lord from now on.' 'Yes,' says the Spirit, 'they will rest from their labour, for their deeds will follow them'" (Rev. 14:13).
We commit Ralph and the children into God's loving care and pray that He will sustain them.
Loving daughter of: Mrs. G. Koopmans — Edmonton, Alta.
Dear sister of:
Elizabeth Koopmans — Sudbury, Ont.
Walter & Francis Koopmans — Picton, Ont.
Clara & Sid Kooistra — Newmarket, Ont.
Ralph & Doreen Koopmans — Stroud, Ont.
Willy & Durk Bruinsma — Bowmanville, Ont.
Helen & Elmer Paquet — Souris, PEI
Ray & Linda Koopmans — Barrie, Ont.
Simon & Dorothy Koopmans — Ajax, Ont.
Sid & Judy Koopmans — Edmonton, Alta.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Corinthians 5:1).
On June 14, in her 76th year, our heavenly Father called home His child,

DORA UULDRIKS

Beloved wife of Wm. Uuldriks (predeceased by her first husband John Boonstra, 1951).
Loving mother of:
Peter & Grace Boonstra — Calgary, Alta.
Fred & Sylvia Boonstra — London, Ont.
Morris & Coby Boonstra — Sherwood Park, Alta.
Ronald & Ruth Boonstra — Wingham, Ont.
Stepmother of:
John & Barb Uuldriks — Kitchener
Menno Uuldriks — Freelton
Coby Campbel — Stoney Creek
Beppe of 18 grandchildren and two great-grandchildren.
Private funeral service was held at the McBurney Funeral Home, Wingham on Tuesday, June 18, 1985.
Home address: R.R.1, White Church, ON N0G 2W0

On Thursday, June 20, 1985, passed away in Grace Hospital, Ottawa, Ont.,

LAMBERT J. VANDENBERG

in his 69th year.
He is survived by his wife Adrianna Vandenberg of Orangeville and daughter Helen Calder and children of Orangeville and sons:
John & Saundra and children — Ottawa
Robert & Alison and children — Unionville
Nick & Elizabeth and children — Brantford
Harold — Lions Bay, BC
Bert & Judith — Saskatoon, Sask.
Peter — Kitchener, Ont.
Edwin — Abbotsford, BC
A memorial service was held at Waterloo Chr. Ref. Church, Waterloo, Ont.

Classifieds

Help Wanted

Single farm hand needed until 1st of November, live in. Work consists of general crop farming, some milking and some bush work. Call: Peter Van Ballegooie, R.R.3, Thunder Bay, ON P7C 4V2; (807) 939-2397.

Qualified horticulturalist with some retail experience needed for a small but growing Garden Centre. Send resume to: Hollandia Garden Centre, 14 Norice, Nepean, ON K2G 2X4

Needed immediately: Full time dry-waller, experienced in boarding and taping to work for small dry-wall business in South Western Ontario. Please call: 519-633-3341.

Employment Wanted

21-year-old male looking for full-time employment in the Niagara area. Very interested in learning construction and masonry work. Please call (416) 684-0051 after 5 p.m. and ask for Aubrey Postma.

Help Wanted

Highschool finished? A cut flower greenhouse operation has two openings for ambitious people willing to learn. These are full-time, year round positions. We have some accommodation available. For further inquiry call: (416) 643-1628; Niagara Peninsula.

Moving

Share Moving Costs?
Family moving from Toronto to Edmonton later July, seeks reduced moving costs by sharing transport with persons moving West or East, e.g. rentals, back haul. Call G. Polman, 73 Frizzel Ave., Toronto, ON M4J 1E2; (416) 463-3941.

Summer Worship

Come join us.
Worship with us in Hanover, Ont. while you vacation in the Grey-Bruce area. Hanover CRC, corner of 10th St. and 10th Ave., Hanover, Ont. Worship services 10 a.m. and 2:30 p.m.
P.O. Box 85, Hanover, ON N4N 3G3

For Rent

Parkside Village
193 N. Park Street
Belleville, ON K8P 4P1
Home for Seniors
Attractive one bedroom suites on second floor still available; $385 monthly, incl. utilities. Anyone interested in joining this Christian community, please contact us as soon as possible for applications at the above address.

For Sale

Equipment for Sale
3788 International tractor, 4 wheel drive; 2,600 hrs; excellent condition.
915 International; low profile combine; diesel motor; grain and 4 row corn heads; only five years old.
Calsa sprayer; 60 ft. broom; 750 gallon tank; high and low pressure P.T.O. pump.
45 ft. 6" auger, P.T.O.
4 ton fertilizer spreader.
Above equipment in excellent condition, must be sold; will consider any reasonable offer, discontinuing farming.
Call Simcoe (519) 426-2471

Business

Evangelistic materials in Arabic. Also, a handbook in English, **The Bible & Islam** ($1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.

Ministers

Vacant Faith Chapel Chr. Ref. Church, Shubenacadie, N.S., invites applications for position of pastor. Please send resume and letter of application to: Faith Chapel Chr. Ref. Church, P.O. Box 330, Shubenacadie, NS B0N 2H0

Teachers

BELLEVILLE: Due to increasing enrolment, **Belleville District Christian School** is accepting applications for a possible opening in the **primary grades.** Please forward letters of application and resumes to Martin Van Dyk, principal, c/o Belleville District Christian School, R.R.5, B Belleville, ON K8N 4Z5. Phone: (613) 962-7849 (school) or (613) 962-2089 (home).

WILLOWDALE: Willowdale Christian School invites applications for a full-time **junior grade** teaching position for September, 1985. Experienced teachers only. Please apply to: Mr. A.B. Harsevoort, principal, 60 Hilda Ave., Willowdale, ON M2M 1V5; (416) 222-1711 or (416) 665-3033 home.

Wanted

Wanted to rent
A small tent trailer from August 1 through 12. Call Wendy at (416) 562-7071.

For Rent

Florida: 2 bdrm. apt. Indian Rocks Beach, (Gulf Mexico). Ideal fam. place; 1½ hours from Disney World. Available on weekly basis, US $300 per week May-Nov. Call Toronto 226-1137.

Accommodation

Female to share apt. in Hamilton. Available July 1 or August and conveniently located. Please call Margaret at (416) 385-5559 after 5:00 p.m.

Private, one-bedroom apartment is required by a young, Christian, non-smoking couple from September 1st until April 30th, accessible to Eglinton and Bayview area. We are university students on work term. Furnished preferred but not necessary. Please call or write c/o John DeBest, Box 324, Bradford, ON L3Z 2A9; (416) 775-6776.

Real Estate

10,000 square foot laying barn on 4/5 acres with quota for 4160 hens. Breeder flock, on contract. Excellent three bedroom bungalow. Only asking $130,000.00.

Dairy farm, 51 ties, stable cleaner, pipeline and cooler. Two sealed silos; 16 calf nursery; large implement shed with heated shop area; second barn for growing calves; immaculate four bedroom, fully modernized home. Pure bred Holstein herd and quota available. Some terms.

400 acres close by. 120 free stalls; 16 cow milking parlour; four silos; calf barn; large implement shed; three homes; situated on paved road in Listowel area.

7 acres hog operation. Two barns, one with stable cleaner; mixmill; two steel granaries; three bedroom modernized home. Attractive setting with many shade trees.

Contact Albert Carson
Listowel Office
P.H. HILLER REALTY LTD.
935 Main Street W.
Listowel, Ont.
519-291-1544
eve 291-1395

Keith Miller Realty

28,000 cage layers, 30,000 pullets per year, A grading stn., wholesale route, excellent buildings and large home. Priced right, Northern Ont. area.

214 acre dairy farm, complete with Holstein herd, large milk quota, free stall barn and milk parlour, full line of nearly new machinery, 2 homes in nearly new adjoining, 150 acres may be purchased, reasonable, price reduced, Smithville area. Don't miss this opportunity, Brokers welcome.

47,000 chicken broilers, 120 acres cash crop land, 1 house, nearly new, 1 older home.

892,000 lbs. turkey broilers, 75 acres good land, systematically tiled, 5 bedroom home and barns in excellent condition. Widow is anxious to sell.

57,000 pullets, 100 acres cash crop land, excellent brick home, Sarnia area.

8,000 broiler breeders, very good barn, 10 acres land, priced reasonably.

Keith Miller & Associates
Realty Ltd./Realtor
Dunnville (416) 774-7624
Keith Miller (416) 774-4077
Fred Hagen (416) 679-6666

Vacations

Little Europe Resort
Bracebridge, Muskoka
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Events are on page 20

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Dutch

Persoverzicht

Carl D. Tuyl

Terug van weggeweest! Het was een week van grote dankbaarheid voor de doktoren die mij met grote vaardigheid van een nogal pijnlijk mankement afhielpen. De regering heeft ondertussen natuurlijk niet stil gezeten en de verhoging van de posttarieven goedgekeurd. Dat was wel nodig denk ik omdat de heren op het postkantoor het toch al zo moeilijk hebben. Ze kunnen zich nauwelijks op Maandag naar het werk slepen, en een hele hoop van die zwaar vermoeide arbeiders presteren het maar net om op Dinsdag weer present te zijn. Zo maar niet mopperen over verhoogde tarieven.

En onze prime minister heeft het ook druk gehad. Er moest een moeilijke beslissing genomen worden. Er was een nieuwe gevangenis nodig, en waar moet dat ding nu gebouwd worden? Slapeloze nachten natuurlijk en gesprekken in de late avond met Mila. Laat nou die gevangenis toevallig net gebouwd gaan worden in het Manicougan distrikt. Puur toevallig is dat het kiesdistrikt van de heer Mellow-roney. Er was een kamerlid met vage beschuldigingen over vriendjespolitiek maar die man kon de zon niet in het water zien schijnen. Van de week gaat de zaak in Ottawa potdicht en alle kamerleden gaan op vakantie. Het lijkt er op dat de regering haar standpunt ten opzichte van de waardevastheid van pensioenen zal herzien vóór die tijd.

Renee Levesque had er balen van en liet het weten. Het politieke toneel in ons land wordt er een stuk saaier van. De P.Q. zit met de gebakken peren. Er moet een nieuwe partijleider komen op een tijdstip dat het onafhankelijkheids-ideaal bij de meerderheid van Quebec's bevolking zo populair en belangrijk is als een sneeuwschop in de zomer. Er zijn — en dat verbaast mij altijd weer — toch wel kandidaten.

Prins Andries mocht voor het eerst officiëel het koninklijk huis vertegenwoordigen nadat zijn Ma hem goed de les gelezen had en vooral op het hart gedrukt dat hij niet naar grietjes mocht kijken. En met al die goeie raadgevingen is dan Prins Andries in New Brunswick los gelaten om linten door te knippen. Hij doet het goed en met grote vastberadenheid, zoals het een koninklijke telg betaamt.

De wereld rouwt het duivelse geweld dat mensen doet omkomen in vliegtuigongelukken, bomaanslagen en slachtoffers vernedert in gijzelaarschap. Er was geween en geknars van tanden maar de misdadigers blijven op vrije voet rondlopen. Dat bleek ook weer eens uit de Mengele onthullingen. Die Nazi schoft leidde een lekker leventje met z'n natje en droogje op tijd door kontributies van bewonderaars. En geloof nou heus niet dat de Duitse politie die vent niet had kunnen vinden.

Heel Zwitserland staat op z'n kop omdat de werkeloosheid daar tot de ongekende hoogte van meer dan een procent is gestegen. Daar moesten we maar eens wat van onze politici in de leer gaan doen.

Castro heeft een probaat middel voor ekonomiese verbetering van ontwikkelende landen: betaal de schuld niet! Er zijn internationale geruchten over Castro's gezondheid. Volgens sommige bronnen is hij doodziek en niet meer in het bezit van al zijn verstandelijke vermogens. Gedurende een recente toespraak raakte hij helemaal in de war en men heeft ook opgemerkt dat broer Raul steeds meer prominent wordt in binnenlandse aangelegenheden.

De konferentie over menselijke rechten in Ottawa is ook weer beëindigd. Er werd niet veel bereikt. Er zit een zekere Sergey Markus voor drie jaar in de gevangenis in Rusland omdat toen zijn flat onderzocht werd er een bijbel te voorschijn kwam. Wat moet je van zulke lui verwachten op een konferentie over menselijke rechten? In een beetje minder ernstige zaak kreeg een Coca Cola werker straf omdat hij Pepsi dronk. Ook een beetje ziek! Menselijke rechten worden geschonden over de hele wereld natuurlijk maar er zijn nuances.

We passeerden een belangrijke dag op de kalender en ik bedoel niet de langste dag. Nee het Fraser Instituut in Vancouver berichtte dat op 18 Juni we — dat is de gemiddelde burger in Ontario — zijn financiële verplichtingen aan de regering voldaan had en beginnen kon voor zichzelf te werken. Tot die dag was het nodig om het geld te verdienen voor de belasting.

Ons kerkgenootschap is ook weer synode-loos gezien het feit dat de afgevaardigden weer naar moeder de vrouw zijn teruggekeerd. Hoewel ik nog niet helemaal op de hoogte ben van alle genomen beslissingen, geloof ik wel dat de kerken nog geen vrouwelijke dominees kunnen beroepen. Dat is omdat onze regering bepaald heeft dat vrouwen geen plaats hebben in "combat situations."

Toronto Star wil amnestie voor illegale immigranten

(Canadian Scene) — De *Toronto Star* heeft er bij de federale regering op aangedrongen om het mislukte programma voor Canada's illegale immigranten te vervangen met een amnestie. In een hoofdartikel, getiteld 'Time for an Amnesty,' schrijft *The Star:*

In 1983 begon Ottawa met een programma waarmee onze 50.000 tot 200.000 illegale immigranten aangemoedigd werden zich bekend te maken. Zij konden zich unaniem aanmelden, zonder te zeggen waar zij waren. Ondanks het feit dat het programma tot drie keer toe is verlengd, hebben slechts weinigen zich aangemeld.

Tot afgelopen April had de regering slechts 3.288 aanmeldingen ontvangen. De meeste aanvragen zijn goedgekeurd, maar men kan nauwelijks van succes spreken als zo'n klein percentage zich meldt. De voorwaarden die aan het programma verbonden waren maakten het ook moeilijk. Zij moesten hier al minstens vijf jaar zijn om voor goedkeuring in het kader van dit programma in aanmerking te komen. Dat betekent dus ook dat zij die hier pas korte tijd waren, aangemoedigd werden dan maar illegaal door te blijven gaan. Zij, die hier inderdaad al langer dan vijf jaar waren, liepen de kans dat hun aanvraag afgewezen werd. In verreweg de meeste gevallen besloot men blijkbaar dat het veiliger was om maar niets te doen.

Het programma loopt 3 Juli af, maar niets wijst er op dat er plotseling grote aantallen aanvragen binnen zullen komen. Verleden jaar werden er gemiddeld 50 aanvragen per week ontvangen, maar dit jaar slechts 40 en soms niet meer dan 10. Op die manier gaat er een hele generatie voorbij, voordat het probleem opgelost is.

Die mensen blijven hier uiteraard wonen. De meesten zijn hardwerkende mensen, die goede burgers zouden zijn als we hun de kans gaven. Maar als we geen manier vinden om het voor hen mogelijk en aantrekkelijk te maken zich bekend te maken, dan ontnemen wij talloze gezinnen de kans om op volwaardige wijze deel te nemen aan het Canadese maatschappelijke leven. Zij gaan geen belasting betalen, zij staan bloot aan chantage en werken vaak voor lage lonen vanwege de illegaliteit van hun bestaan. Bovendien vallen zij vaak ten prooi aan oneerlijke zg. adviseurs, die wanhopige illegale immigranten, tegen flinke betaling, wel de weg willen wijzen om zich legaal verklaard te krijgen. Er worden kinderen geboren, die eigenlijk Canadees zijn omdat zij in Canada geboren zijn, maar die de kans lopen met hun illegaal in Canada verblijvende ouders gedeporteerd te worden. Ouders durven hun kinderen niet naar school te sturen en durven niet naar de dokter te gaan of de politie te bellen. Moeten we hier nu echt zo mee doorgaan ... terwijl het probleem blijft groeien?

De enige manier is een amnestie! We hebben dat in 1973 ook gedaan, maar dat is nu al zo lang geleden dat men moeilijk zou kunnen zeggen dat het verlenen van amnestie een routine zaak is geworden. Het verlenen van amnestie is geen veronachtzaming van de wet; het is slechts het verschaffen van een oplossing van een probleem waarvoor geen andere oplossing mogelijk is.

Op die manier kunnen alle illegale immigranten zich zonder enige vrees aanmelden. Het zou echter gecombineerd moeten worden met de boodschap dat er tegen toekomstige illegale immigranten met harde hand opgetreden zal worden. Op die manier kunnen we rechtvaardig en menselijk zijn en tegelijkertijd van onze ondergrondse bevolking afkomen.

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P.S. Wij spreken Hollands

Somber beeld over de politiek

Aart Klos

Volgens een onderzoek van *De Tijd* naar de kwaliteiten van de volksvertegenwoordigers, vinden driekwart van de ondervraagden dat kamerleden geen enkele notie hebben van de problemen van de man in de straat; 65 procent is de mening toegedaan dat kamerleden maar eens een gewone baan moeten zoeken, naast hun kamerlidmaatschap, om wat meer besef te krijgen van de werkelijkheid, en meer dan de helft van de ondervraagden is er zeker van dat je meer door vriendjespolitiek dan door bekwaamheid op het Binnenhof terecht komt.

Dat dit sombere beeld toch wel enigszins terecht is, wordt bevestigd door het CDA-Tweede Kamerlid Cees van Dijk, die de geschiedenis inging als de uiterst bekwame voorzitter van de RSV-onderzoekscommissie:

'Er is een zeer groot gebrek aan zakelijke kennis. Ik krijg steeds vaker een sterk gevoel van plaatsvervangende schaamte als ik zie wat er hier allemaal voor vragen gesteld worden. Alles wat twee jaar of langer geleden is gebeurd, telt niet meer mee.'

Hoogleraar staatsrecht Jan Vis schetst in *De Tijd* wat daarvan de konsekwenties zullen zijn:

'Er zal binnenkort een grote ontluistering ontstaan over de pretentie van de politieke partijen. Zodra men gaat merken dat het helemaal niets meer uitmaakt wie er nu eigenlijk regeert, dan wordt het schrikken geblazen. Dan zal de belangstelling voor de politiek pas echt gaan afnemen. Dat gebeurt al na de komende verkiezingen, wanneer de PvdA gaat regeren en het enige verschil met nu zal zijn dat de uitkeringen wat hoger zijn. Verder ziet iedereen dan dat er niets verandert, en dan gaat het kraken.'

Rijk geschakeerd beeld van geëmigreerde Nederlanders

J.W. Schulte Nordholt

Landverhuizers, mensen die alle schepen achter zich verbranden en wortel willen schieten in een nieuwe wereld ondergaan vaak diepere traumatische ervaringen dan ze zichzelf bewust kunnen maken en het is dan pas een tweede of derde generatie die waarachtig uitweg kan geven aan wat er is doorstaan.

Er is een specifieke immigranten-literatuur die heel veel anecdotische trivialiteiten omvat maar ook hier en daar ontroerende getuigenissen. Het genre is natuurlijk in landen als de Verenigde Staten en Canada reeds lang in zwang en zo langzamerhand zijn er ook enkele goede voorbeelden van Hollandse herkomst onder te vinden.

Een paar jaar geleden heeft de kostelijke bloemlezing van Waler Lagerwey, "Neen, Nederland, 'k vergeet u niet," (Baarn, 1982) aangetoond met hoeveel hartelijke aandrift en weinig literaire scholing de Hollandse immigranten in Michigan de pen opnamen bij allerlei gelegenheden. Maar juist tegenwoordig treft men werken van betere kwaliteit. Ik noem de geestige verhalende verzen van Sietze Buning (pseudoniem van Stanley Wiersma), Purpleanie and other permutations (Middleburg Press, Orange City, Iowa 1978). Die bundel is in Nederland nauwelijks bekend geworden en het is toch een verrukkelijk boek dat speciaal de religieuze (i.c. gereformeerde) aanpassingsproblemen aan de Amerikaanse maatschappij zeer humoristisch, maar toch mild, op de korrel neemt. En men beseft, dat boek lezend dat dezelfde aanpassing aan de moderne wereld ook bij ons dezelfde pijn en dezelfde humor teweeg brengt, de gereformeerde migratie voltrekt zich in de tijd net zo goed als in de ruimte.

Een ander boek dat een rijk geschakeerd beeld geeft van de Hollanders in Amerika is de verhalenbundel van James C. Schaap, *Sign of a Promise,* and other stories (Dordt College Press, Sioux Centre, Iowa 51250, 1979). Ook daarin gaat het over de inspanning en de pijn van vrome Hollandse mensen in een overweldigende wereld. Het zijn historische verhalen, voortreffelijk geschreven, vol dramatiek: scheepsrampen, sneeuwstormen, Indianen, de Burgeroorlog en midden daarin de brave mensen van het oude land die met moeite overeind blijven. Het aardige van het boek is ook nog dat het verlucht is met oude foto's van plaggenhutten, houten huizen, en mensen die de lezer star en doordringend aanstaren als waren ze van hout, eikebomen der gerechtigheid.

Van niveau

En nu is mij weer een verhalenbundel in handen gekomen, waarvan ik enthousiast kan zeggen; dat is van niveau. De Hollandse immigranten-literatuur is volwassen aan het worden, komt op de leeftijd des onderscheids. Ik bedoel het boek van Hugh Cook, *Cracked Wheat*, and other stories (Middleburg Press, Orange City, Iowa, 1948). Middleburg, Oranjestad, het klinkt allemaal vaderlands genoeg al ligt dat Zeeuwse plaatsje dan in de verre prairies van Amerika. En Hugh Cook, in 1942 in Den Haag geboren, zal wel Hugo Kok of Koek hebben geheten voor zijn ouders hem na de oorlog meesleurden naar het verre Canada en zo ons land beroofden van een aanzienlijk talent. Of misschien ook niet, misschien wordt een talent niet geboren maar gemaakt door de omstandigheden. Wie kan het eeuwige dilemma van aanleg en milieu oplossen? Misschien is het het trauma van de transplantatie over de oceaan geweest dat van een toevallige Hugo Kok een eminente auteur Hugh Cook heeft gemaakt. Hoe dat zij, deze verhalen over de ervaringen van Hollandse emigranten in Canada zijn uitnemend. Ingehouden, fijngevoelig, worden de lotgevallen van gewone mensen in hun ongewone wereld beschreven en zo gaat het eigenlijk niet meer over Hollandse hebbelijkheden maar over algemeen menselijke dromen en tekorten. Deze Hollanders die verwonderd, soms zelfs verbijsterd hun weg zoeken in een vreemde wereld die veel te groot voor hen is, staan voor de moderne mensen in het algemeen en hun hulpeloze zoeken naar zekerheid.

De mensen in deze verhalen zijn verdwaalde mensen: een jongen uit een proper Hollands huisgezin die vriendschap sluit met een buurmeisje uit een a-sociaal milieu, een meisje dat

Een foto genomen in Cochrane, Ont. in 1956. Emigratie naar dat deel van Noord Ontario was niet erg algemeen.

verbijsterd beleeft hoe haar moeder letterlijk vergaat van heimwee en zich dan afvraagt wat er waar is van het geidealiseerde beeld van het verloren vaderland, een student die in de vakantie brood bezorgt en dan wordt aangehaald door een eenzame vrouw, maar haar hunkering niet kan begrijpen, een demente jongen die in een tuinderij werkt en daar tot waanzin wordt gedreven door een paar plagerige meisjes, het zijn allemaal uitstekend getekende portretten.

Primair

In goede literatuur wordt het bijzondere tot het algemene. Zo is het ook hier. Wij herkennen deze Nederlandse, christelijke emigranten niet primair omdat het bloedverwanten zijn of geestverwanten, maar omdat ze zo menselijk zijn. Werkelijk, in de moderne maatschappij worden wij allemaal een soort landverhuizers.

Overgenomen uit Trouw, 18 April, 1985.

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U zult spoedig een uitgave van de nieuwe Canada Post Service & Rate Guide ontvangen. Deze gids wil u te hulp komen bij uw dagelijkse postverzending.

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CANADA POST CORPORATION

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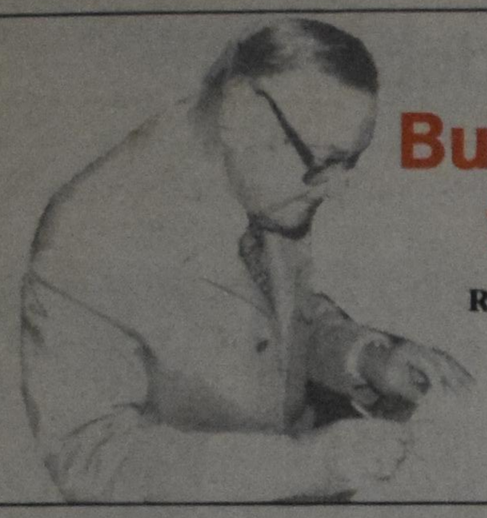

Building on the Rock

Rev. Henry Van Andel

The Golden Rule

So whatever you wish that men would do to you, do so to them. Matthew 7:12

Critical interpreters of the Bible have stated that this rule of Jesus was not very original.

The famous Jewish rabbi Hillel, who lived about 50 years before Jesus, taught a similar rule to his disciples. And even in the holy books of Chinese philosophers, which were written centuries earlier, an almost identical saying can be found.

Yet there is a striking difference between Jesus' words and those which we just mentioned. Jesus' word is given in a positive form, while the similar ones are all negative. This so-called golden rule loses much of its power when you say: "So what you do not wish that men would do to you, don't do so to them."

Being not hostile or nasty to your fellowman is much weaker than showing him love. And showing love was exactly what Jesus wanted to stress.

There is one more thing which draws our attention. Jesus spoke of "men" in a very general way and did not use the word "neighbour." According to biblical norms, this did not make any difference, but for the Pharisees, who listened to Jesus, it made all the difference in the world.

The Pharisees were of the opinion that the word "neighbour" only could be used for faithful fellow Jews and not for any other person in the world. Jesus, however, pointed to everyone, not only foreigners, but also to people that had sunk deeply in sin or who had gone astray far from home. He even included enemies.

The best way to interpret this golden rule is to ask ourselves: How would we like to be treated when we were in the same position as a fellow citizen who is in deep trouble.

That would then be the measure of dealing with him.

Published posthumously.

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Two profs okayed for Calvin Seminary

MVT

To fill vacancies in Old Testament and Philosophical Theology at Calvin Theological Seminary, the Synod of the Christian Reformed Church enthusiastically approved Drs. Raymond Van Leeuwen and John Cooper for those chairs. Both were given three-year appointments.

Each man submitted to a one-half hour interview led by a synod delegate, and then to another half-hour of questions from the floor. Questions related to the interviewees' family backgrounds, personal faith commitment, views of Scripture, and specific area of theological expertise.

Van Leeuwen, the son of Dutch immigrants, grew up in southern California. Cooper is from New Jersey. Both have "Canadian connections" — Van Leeuwen married Canadian Dr. Mary Stewart (a professor of psychology at York University) while studying at the University of Toronto. Cooper, like Van Leeuwen, received his Ph.D. at the University of Toronto.

Van Leeuwen's specialty is Old Testament "wisdom literature," especially the book of Proverbs. Cooper has primarily been a philosopher and is currently Associate Professor of Philosophy at Calvin College. At the seminary he will attempt to give students a philosophical understanding of the Reformed faith, i.e. systematic answers to why they believe what they believe.

As part of the approval process for the two professors Synod declared each "eligible for a call as ministers of the Word." Neither is yet ordained, a requirement for theology professors. The Synodical Interim Committee will select calling churches, each man will receive a "call," sustain a classical examination, and be ordained.

CALENDAR of events

July 6	Annual Barbeque of the London Chr. Secondary School; from 5-8 p.m.; at Springwater Park, just west of **Aylmer,** Ont. Come join us for fun and fellowship.
July 6-13	Summerfest at Calvin College, **Grand Rapids,** MI. A learning vacation for singles, couples, families, young and old. For info. contact the Alumni Office at Calvin College (616) 957-6000.
July 15-19	All Ontario Cadet Camporee; Awenda Provincial Park near **Midland,** Ont. Registration forms are available from your local club's head counsellor. The fee for the week is $60.00 per cadet or counsellor. All attending must have earned their certified camping badge. Registration is extended till the end of June.
July 14	Gerald Vandezande of Citizens for Public Justice will be interviewed by Doug Hall on "Weekend" on CHEX-TV, Channel 12, Peterborough, 11:30 a.m. in connection with his opposition to abortion-on-demand and his assessment of Ontario politics.
July 20	"Hollandse Dag" in the Westmount CRC, **Strathroy,** Ont. Have your first coffee at 9:30 a.m. Speaker: The Rev. Jan Van Dyk from Barrie. An attractive program includes music, choirs and fun activities. Don't miss it!
Aug. 2-5	27th Annual ICS Niagara Family Conference. Theme: "Imaging God: The Meaning of Being Human," at Niagara Christian College, **Fort Erie,** Ont. For info. phone (416) 979-2331.
Aug. 4	Gerald Vandezande of CPJ will be interviewed by Doug Hall on "Weekend" on CHEX-TV, Channel 12, Peterborough, 11:30 a.m. in connection with his book *Christians in the Crisis — Toward Responsible Citizenship* and related socio-economic and political issues.
Aug. 4-6	Neerlandia Historical Society invites all former residents to a community reunion, celebrating the book launch of "A Furrow Laid Bare," the Neerlandia history book; in **Neerlandia,** Alta. Reply by June 1 to Neerlandia Reunion Committee, Neerlandia, AB T0G 1R0.
Aug. 5-24	Summer Session "Build Your Faith" at Ontario Theological Seminary, 25 Ballyconnor Crt., **Willowdale,** Ont. Sponsored with IVCF. For info. phone (416) 226-6380.
Aug. 10	Reunion of the students, teachers and friends of the Springdale Chr. School, **Bradford,** Ont.; 2 p.m. at the old school grounds. For info. contact Marianne Markus (416) 775-2805.
Aug. 10-20	Third Annual Mexico Summer Training Session Tour Group. Tour leader: Dr. Dick L. Van Halsema, RBC President. For info. contact Reformed Bible College, **Grand Rapids,** MI (phone 616-458-0404, Ext. 13).
Sept. 7	28th annual Ontario Chr. Ref. Church School convention at 1st CRC, **Guelph;** 9 a.m. registration. Main speaker: Dr. Henry Wildeboer. Afternoon workshops. Reg. deadline Aug. 2. For info call Wendy Pauw at (519) 836-5049.
Sept. 17-24	Red Mesa Tour '85. Tenth annual bus tour to Navajo and Zuni Christians. For info. contact the Burlington CRC Home Missions office at (416) 637-3434.
Oct. 12-14	25th Anniversary of **Athens** Chr. School; contact Mr. Henry Smid at Box 365, Athens, ON K0E 1B0. More details to follow.
Oct. 14-20	Christian Heritage Tour (Lancaster, PA and Washington, DC). Tour originates from **Toronto** and **Hamilton,** Ont. For info. contact (416) 529-7163.
Oct. 18 - 25	Visit Old Mexico (Mexico, Acapulco and surrounding area). Tour leaders are the Revs. Peter Meyer and Chester Schemper. For info. phone Christine McDougall at the Weston office of the Canadian Home Bible League (416) 741-2140.
Nov. 22 & 23	Conference '85, Convention of Calvinette and Cadet Counsellors. Theme: Enthusiasm: Faith in Action. Keynote speaker: Rev. J. VanTil. Contact your head counsellor for more information.

Next Issue

Dated	Mailed	Classified Deadline	Display Advertising Deadline
Fri. July 5	Tues. July 2	Thurs. June 27 - 8:30 a.m.	Wed. June 26 - 8:30 a.m.
Fri. July 19	Tues. July 16	Thurs. July 11 - 8:30 a.m.	Wed. July 10 - 8:30 a.m.
Fri. Aug. 2	Fri. July 26	Wed. July 24 - 8:30 a.m.	Tues. July 23 - 8:30 a.m.

There will be no July 12 issue. See page 5 for details.

Let's Play Chess

P. Layer

BY CORRESPONDENCE

Group '84 Results: W.L. Boer 1
P.W. Lamain 0

Mr. Amsinga qualifies for the 1984 Finals with this result.

Game: Pawn Structure II

The following position was reached after Black's 18th move, KR-QB1 securing the open-file to his advantage.

Black: P.W. Lamain

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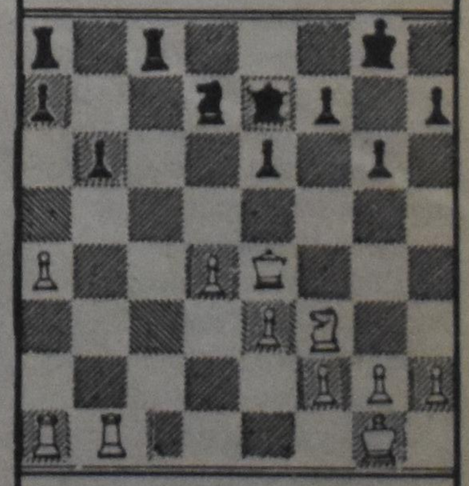

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White: W.L. Boer

Black's kingside black squares are weak, but White only has the Queen to take advantage of it. The game continued: 19. P-KR4, starting a kingside advance to weaken the pawn structure, 19 ..., NB3; 20. Q-B4, N-Q4; Black's knight is well-situated. 21. Q-R6, Q-B1; 22. Q-N5, P-B3; 23. Q-N4, Q-K2; 24. P-KR5, Q-B2; 25. PxP, PxP; 26. P-K4, N-B6; 27. R-K1, R-B5; 28. P-K5, P-B4; 29. Q-R4, N-N5; 30. RxN, PxR; 31. N-N5, Q-N2; 32. NxP (K6), Q-R2; 33. QxP, QR-QB1;

Black threatens checkmate (34. R-B8 ch., etc.) White gave up the exchange for two pawns.

34. Q-K3, Q-R5; 35. P-KN3, Q-N5; 36. P-Q5, Q-B4; 37. Q-R6, Q-B2; 38. N-B4, Another Pawn is lost. 38 ..., R-B8 ch., 39. RxR, RxR ch., 40. K-N2 and after 41. QxP ch., Queens were traded and the two "free" Pawns could not be stopped. (1-0).